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Biography.

THE LIFE OF DR. SAMUEL FINLEY.

(From the *Assembly's Magazine.*^{*})

MR. SAMUEL FINLEY was born in the year 1715, in the county of Armagh in Ireland, and was one of seven sons, who were all esteemed pious: his parents possessed the same character. They gave him such an education as their circumstances permitted, and, in a country school at some distance from home, he was early distinguished for uncommon proficiency in his studies. He left his native country when he had attained only his 19th year, and arrived in Philadelphia on the 28th of September, 1734. It had pleased God to awaken and convert him very early in life, and by many and various dispensations of his

providence to prepare him for those important stations, which he afterwards filled. He first heard a sermon when he was six years old; and not long before his death was heard to say, that he well remembered the text, and that from the day on which he heard the sermon he conceived strong desires to be a minister; and accordingly, almost as soon as he was capable of forming any resolutions respecting himself, he determined to devote himself to the service of the sanctuary. With this view he spent several years after his arrival in America in completing his studies, during which he was particularly attentive to theology.

* This is a very respectable periodical work, published at Philadelphia, by William P. Farrand, the appointed Editor, under the patronage of the General Assembly of the Presbyterian Church in the United States of America. It commenced with the year 1805. It is ably conducted. In sentiment it is purely evangelical, according to the doctrines of the Reformation, and those contained in the Westminster Confession of Faith, and the Assembly's Catechisms. The intelligence it communicates is interesting to the religious publick. It is printed in a style of superior neatness, and the numbers are ornamented with the portraits of some of the most eminent divines of our country. We cordially recommend this work to the attention of our readers, as an able advocate for religious truth, and an honour to the literary character of our country.

After a due course of Presbyterial trials, he was licensed on the 5th of August, 1740, to preach the gospel, and was ordained on the 13th of October, 1742, by the Rev. Presbytery of New-Brunswick. The first part of his ministry was employed in long and fatiguing itinerations; and the records of several of the churches which he visited contain honourable memorials of his diligence, fidelity and success. A little before this time a remarkable revival of religion had commenced, which still continued: in this Mr. Finley was a coadjutor with Messrs. Tennent, Whitefield and others, and his labours were remarkably blessed at Deerfield, Greenwich, and Cape May, in New-Jersey. He preached likewise to great acceptance for six months, as a stated supply to a congregation in Philadelphia, of which Mr. Gilbert Tennent afterwards had the pastoral charge. In June, 1744, he accepted a call to Nottingham, in Maryland, on the border of Pennsylvania, where he continued near seventeen years, faithfully discharging the duties of his sacred office, and had the pleasure to see the work of the Lord prospering in his hands. During his residence at Nottingham he instituted an academy, which acquired great reputation, and attracted students even from distant parts. Mr. Finley was justly famed as a scholar, and eminently qualified as a teacher. Under his instruction many, very many youths received the rudiments of an education, and correct moral sentiments, which have since placed them amongst the most useful and ornamental members of society.

Upon the death of President Davies, the Trustees of the College of New-Jersey elected Mr. Finley as his successor in that important office. Great were the struggles of his mind on this occasion. His love to his people, and theirs to him, was of the most tender kind, having long been nourished by the affectionate assiduities of uninterrupted friendship. But a prospect of more extensive usefulness, and in that way in which Providence had already so remarkably succeeded his labours, inclined him to think it his duty to remove. He therefore accepted the invitation given him by the Trustees, and removed to Princeton in July, 1761. Upon this event the hopes of the well wishers to the College revived, and the clouds which had so long hung over that nursery of religion and learning began to be dissipated. Raised expectations were formed by Mr. Finley's friends, and they were not disappointed. Under his care the College flourished and acquired additional reputation, and his own fame became much more extensive. He was known in various parts of Europe, and corresponded with many eminent men there, among whom was Dr. Samuel Chandler, of London, who in all his letters evinced the most sincere esteem for this his distant friend. Such was the opinion his friends in Scotland entertained of him, as a divine and a scholar, that, without his knowledge, they procured for him the degree of Doctor of Divinity, from the University of Glasgow. He received his Diploma in 1763.

Unremitted attention to the duties of his station very sensibly

affected his health, and produced a fixed obstruction in his liver. He repaired to Philadelphia for medical aid, where he died, on the 17th of July, 1766, in the 51st year of his age.

He was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly an help meet for him; by her he had eight children, of whom one only is now living. She died in the year 1760, and in 1761, Dr. Finley married Miss Ann Clarkson, a daughter of Mr. Matthew Clarkson, formerly an eminent merchant in the city of New York, and a lineal descendant from David Clarkson, B. D. who was ejected for non conformity, in England, in 1671. This lady still survives.

Dr. Finley was in sentiment a Calvinist. He was a scribe instructed unto the kingdom of heaven. His sermons were not hasty productions, but filled with solid good sense and well digested sentiment, expressed in a style pleasing to the man of science, yet perfectly intelligible by the more illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, to comfort and edify the saint, and to make the sinner in Zion tremble.

As a man he was remarkable for uncommon sweetness of temper and polite behaviour; given to hospitality, charitable without ostentation, diligent in the performance of the relative duties of life, and in all things shewing himself a pattern of good works.

When the Dr. first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near, as it af-

terwards appeared; for he observed to his friends, "if my work is done I am ready. I do not desire to live a day longer than I can work for God. But I cannot think this is the case as yet. God has much for me to do before I depart hence."

About a month before he died, his physicians informed him that his disease appeared to them incurable; upon which he expressed entire resignation to the divine will, and from that time till his death, was employed in setting his house in order. On being told by one of his physicians, that according to present appearances he could live but a few days longer, he lifted up his eyes, and exclaimed, "then welcome Lord Jesus."

On the Sabbath preceding his death, his brother-in-law, Dr. Clarkson, one of his physicians, told him that he perceived a visible alteration, from which he apprehended his death was at hand. "Then," said he, "may the Lord bring me near himself. I have been waiting with a Canaan hunger for the promised land. I have often wondered that God suffered me to live; I have more wondered, that ever he called me to be a minister of his word. He has often afforded me much strength, which, though I have abused, he has returned in mercy. O faithful are the promises of God! O that I could see him, as I have seen him heretofore in his sanctuary! Although I have earnestly desired death, as the hireling pants for the evening shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair. Lord,

let it suffice." Here he sat up, and closed his eyes, and prayed fervently, that God would shew him his glory before he should depart hence; that he would enable him to endure patiently to the end, and particularly, that he might be kept from dishonouring the ministry. Then he resumed his discourse, and spoke as follows; "I can truly say, that I have loved the service of God. I know not in what language to speak of my own unworthiness. I have been undutiful. I have honestly endeavoured to act for God, but with much weakness and corruption." Here he lay down and continued to speak in broken sentences, as follows; "A Christian's death is the best part of his existence. The Lord has made provision for the whole way; provision for the soul, and provision for the body. O that I could recollect Sabbath blessings. The Lord hath given me many souls, as crowns of my rejoicing. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies; I was ashamed to take rest here. O that I could be filled with the fulness of God! That fulness which fills heaven!" Being asked if it were in his choice, whether to live or die, which he would choose; he replied, "to die; though I cannot but say, I feel the same strait that St. Paul did, that he knew not which to choose; for me to live is Christ, but to die is great gain. But should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me. I have

loved it much. I have tried my Master's yoke, and will never shrink my neck from it. His yoke is easy and his burden light." "You are more cheerful and vigorous, Sir," said one of the company; "Yes," he replied, "I rise or fall, as eternal rest seems nearer, or farther off." It being observed to him, that he always used the expression, "dear Lord," in his prayers, he answered, "O! he is very dear, very precious indeed! How desirable it is for a minister to die on the Sabbath! I expect to spend the remaining part of this Sabbath in heaven." One of the company said to him, "You will soon be joined to a blessed society; you will forever hold converse with *Abraham, Isaac and Jacob*, with the spirits of the just made perfect, with old friends, and many old fashioned people." "Yes Sir," he replied with a smile, "but they are a most polite people now." He expressed great gratitude to friends around him, and said, "may the Lord repay you for your tenderness to me; may he bless you abundantly, not only with temporal but with spiritual blessings." Turning to his wife, he said, "I expect my dear to see you shortly in glory." Then, addressing himself to the whole company, he said, "O that each of you may experience what, blessed be God, I do, when you come to die; may you have the pleasure in a dying hour to reflect, that with faith and patience, zeal and sincerity, you have endeavoured to serve the Lord; and may each of you be impressed, as I have been, with God's word; looking upon it as substantial, and not only fearing,

but being unwilling to offend against it." Upon seeing a member of the second Presbyterian church in Philadelphia, he said, "I have often preached and prayed among you, my dear Sir, and the doctrines I preached to you are now my support; and, blessed be God, they are without a flaw. May the Lord bless and preserve your church; he designs good for it yet, I trust." To a person from Princeton, he said, "Give my love to the people at Princeton, and tell them that I am going to die, and that I am not afraid to die."—He sometimes cried out, "The Lord Jesus, take care of his cause in the world!"

Upon awaking the next morning, he exclaimed, "O! what a disappointment I have met with! I expected this morning to have been in heaven!" Great weakness prevented his speaking much this day, but what he did say was the language of triumph.

On the following morning, with a pleasing smile on his countenance, and with a strong voice, he cried out, "O I shall triumph over every foe! The Lord hath given me the victory! I exult! I triumph! O that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell: I think I have nothing to do but to die; yet, perhaps I have:—Lord shew me my task!" After expressing some fears lest he did not endeavour to preserve his remaining life through eagerness to depart, and being told that he did nothing inconsistent with self preservation, he said, "Lord Jesus, into thy hands I

commend my spirit; I do it with confidence; I do it with full assurance. I know thou wilt keep that which I have committed to thee. I have been dreaming too fast of the time of my departure, for I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time."

When one who attended him, told him that his pulse grew weaker, he cried out, "that is well."

In the afternoon the Rev. Mr. Spencer called to see him, and told him; "I have come, dear Sir, to see you confirm, by facts, the gospel you have been preaching; pray how do you feel?" To which he replied, "full of triumph! I triumph through Christ! Nothing clips my wings but the thoughts of my dissolution being delayed. O that it were to-night! My very soul thirsts for eternal rest." Mr. Spencer asked him, what he saw in eternity to excite such vehement desires in his soul. He said, "I see the eternal love and goodness of God; I see the fulness of the Mediator; I see the love of Jesus; O! to be dissolved and be with him! I long to be clothed with the complete righteousness of Christ." He then desired Mr. Spencer to pray with him before they parted, and told him, "I have gained the victory over the devil; pray to God to preserve me from evil, to keep me from dishonouring his great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of death."

He spent the remaining part of the evening in bidding farewell to

his friends, and exhorting such of his children as were with him. He frequently cried out, "Why move the tardy hours so slow?"

The next day, July 16, terminated his conflict. His speech failed him; although he made many efforts to speak, he could seldom do it so distinctly as to be understood. A friend desired him to give some token whereby his friends might know, whether he still continued to triumph; whereupon he lifted up his hand, and said, "Yes." In the afternoon he spake several sentences, but little could be collected from them. Some of the last words he spake concerning himself were, "after one or two engagements more, the conflict will be over." In the evening, about 9 o'clock, he fell into a sound sleep, and appeared to be much more free from pain than he had been for many days before. He continued to sleep without changing his position, till about one o'clock, when he expired without a sigh or a groan.

During his whole sickness, he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow.

He was interred in the second Presbyterian church in the city of Philadelphia, adjoining his once intimate friend, the Rev. Gilbert Tennent. The excessive heat prevented his being removed to Princeton, where the dust of his predecessors lay, but many of the students came from thence to pay the last tribute of respect to the remains of him, whom living, they admir-

ed and loved. Eight of them carried the corpse to the grave; and a sermon suited to the occasion was preached by the Rev. Richard Treat of Abingdon.

A Tomb Stone, with an English inscription, covers his grave in Philadelphia; and at Princeton, the Trustees of the College of New-Jersey have erected a Cenotaph to his memory, with an inscription in Latin.

BRIEF MEMOIRS OF LADY HENRIETTA HOPE.

(From a Supplement to Dr. Gillies' Historical Collections.)

In the list of those, who, in the present century, have not only proved grace in the reality of its existence, but have also shown it forth in the evidence of its operation, LADY HENRIETTA HOPE justly claims the privilege of enrolment: she was third daughter of John Earl of Hopetoun.

There can hardly be a stronger, and certainly not so amiable, a criterion of a person's worth and good qualities, as their being the object of general affection and esteem in the particular place of their habitual residence. Estimating by this rule, Lady Henrietta Hope possessed indisputable pretensions to the most favourable representation; for she was universally beloved by all around her where she resided. This affection, from superiors and inferiors, is a circumstance always honourable, and rendered peculiarly so in some situations.

Lady Henrietta Hope, by nature, was formed for eminence. Possessed of a strong, clear un-

derstanding and sound judgment; much improved by reading, conversation, deep thought, and observation, she gave early presages of proving highly useful and ornamental to society, if permitted to see those years necessary for maturing the powers of the human mind; and the great expectations formed by her friends were not disappointed. She possessed the nicest moral sense, a heart for friendship, a keen sensibility of human pain, with an unceasing desire to relieve, or at least alleviate, in every possible way, the variegated distresses of her fellow-creatures. Yet, though favoured with a mind thus enriched with every virtue of the moral character, united to the most amiable dispositions and engaging manners, it was not till her twenty-fifth year, that Lady Henrietta Hope began to inquire about the great realities of eternity. At that time, an impression concerning the one thing needful was made upon her mind, which never after was effaced. Her own words upon this subject, at that memorable period, are, "O to grace how great a debtor! Called at first out of nothing; and, after twenty-five years obstinacy and rebellion, awakened from a state of sin, misery, and death, and brought to the light of the glorious gospel, to the knowledge of Jesus Christ revealed therein, and (though by slow degrees, through various mazes, manifold temptations and sundry trials, may I not, in all humility say) to good hopes through grace; how shall I praise the riches of that grace, which has abounded towards me!"

Being thus brought from darkness to light, and her mind relieved from anxiety respecting her own state, the language of her heart was that of the Royal Psalmist: "What shall I render unto the Lord?" Believing it her duty, and viewing it as her privilege, she made an entire dedication of herself, with all she had, or ever should stand possessed of, to that great and gracious Being, who had dealt so bountifully with her. Nor did she ever breathe a wish to recal the solemn deed: no; the residue of her life, by its uniform tenor, proved the sacrifice, not only sincere, but universal, in so far as her situation would permit.

The deepest humility marked Lady Henrietta Hope's character, almost to excess. From principle, she courted the shade, though her mind, formed by natural and acquired abilities, fitted her for shining as a bright example of the transforming power of sovereign grace, united to every requisite for filling the most useful station in the Christian line. From this excess of the most amiable virtue, the publick eye discovered but a few of the numerous instances of her generous and judicious exertions for the cause of religion in particular, and the general good of her fellow-creatures at large, as she generally acted through the medium of others, who, she believed, (from overrating their abilities as she depreciated her own) were better qualified to appear on the stage of life, as the witnesses of Jesus; but, though unknown to many, they are all noted in the divine records, and will, ere long, be read aloud before an assembled world. Suf-

fice it to say, Lady Henrietta Hope, on many occasions, united with others, and gave largely, both of judicious counsel and pecuniary aid, towards erecting chapels, building schools, and endowing them, together with extensive, both occasional and stated, provision for the poor and distressed of every description ; while she used her influence with those in the higher walks of life, to gain them over to the interests of vital, experimental religion ; for which she was well qualified, not only as holding forth by example the word of life in the most amiable light, but also from a thorough acquaintance with the doctrinal and preceptive parts of the holy religion she professed, together with no inconsiderable degree of elocution and command of her pen. Availing herself of these advantages, with a single eye to the glory of God, and with that extreme modesty and winning softness peculiar to her, she often carried captive the minds of those she addressed, at least so far as to gain approbation. Nothing short of the interposition of a Divine Agent can produce in the human mind, that belief of the important truths of the gospel, termed by the apostle, "the substance of things hoped for, the evidence of things not seen." Yet the divine blessing often renders effectual the feeble attempts of Christians to effect this great purpose ; and there is reason to believe this eminent servant of God did not labour in vain. If, to what is already said of this amiable lady, we add, her unwearied attention to every relative duty, her faith-

ful discharge of every trust reposed in her, we must say, the portrait is pleasing, the character exemplary.

But as no degree of moral excellence, or strength of grace, can procure the Christian an exemption from trials, Lady Henrietta Hope, though possessed of the favour of her God, the esteem of the world, the affection of her relations, and the love of her Christian friends, yet suffered much in the last years of her life, from a very delicate frame, which gave rise to many distressing complaints, all which she endured with that calm fortitude and unbroken resignation, that nothing but true religion can inspire.

In autumn, 1785, Lady Henrietta Hope went to Bristol Hotwells, where, after every medical exertion proving ineffectual, and the medicinal virtue of the wells yielding no relief, she meekly rendered up her ransomed soul into the hands of her gracious God, who called her home to receive her great reward, eternal life, the free gift of the Most High, upon the 1st day of January, 1786, leaving behind her a fair copy of every thing praise-worthy, and of good report. A considerable part of her fortune she left for pious and charitable purposes.

Of humble spirit, though of taste
refin'd,
Her feelings tender, though her will
resign'd ;
Call'd, by affliction, every grace to
prove,
In patience perfect, and complete in
love ;
O'er death victorious, through her
Saviour's might,
She reigns triumphant with the
saints in light.

Religious Communications.

For the Panoplist.

LETTER IV.

ON THE IMPORTANCE OF DECISION.

Dear Brother,

You well describe the moral feelings of many, when you say, *that it is impossible for you to come to any fixed conclusion, as to the true system of religion; and that almost every subject is involved in obscurity.* In another part of your letter, you disclose one occasion of your uncertainty. "*Amid the various denominations of Christians, and the clashing of opposite sentiments, how shall I know what is truth, and what is error?*" This uncertainty in religious concerns is one of the characteristics of the present generation. At some periods, people in general have been governed by superstition. At other times, through the influence of bigotry, it has been accounted a crime, to call in question a single point of common belief. Yea, the same certainty and importance have been attached to the subordinate parts of revelation, and even to trifles of human invention, as to the sublimest and most essential truths of God. But now the multitude have gone to the opposite extreme. Their minds are greatly, and, in many instances, totally unsettled. They know not what sentiment to embrace, nor what to reject. They are altogether doubtful, what religion is.

That you, my brother, have caught the general spirit of the

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times, is nothing strange ; especially considering the circle, in which you have moved, the preaching you have heard, and the sentiments and characters, which have been constantly applauded in your ears. It is the object of this letter, not so much to reprehend you, as to afford you some brotherly aid in extricating yourself from those difficulties, which you so frankly lay open, and in discovering the plain path of truth and duty.

Why, my dear brother, do you allow yourself to be so perplexed with the diversity of opinions, which mankind entertain respecting religion ? Are you thus perplexed with the different sentiments which they embrace on any subject of a civil nature ? Do you feel a total uncertainty respecting the Newtonian philosophy, because it has been a subject of warm dispute among the learned ? Do you embarrass your inquiries on other important subjects with considerations, which do not belong to them ? Do you darken the evidence of truth, and debar yourself from the comfort of rational decision, by pondering upon all the doubts which ignorance has bred, or upon the sophistical objections, which learned prejudice has raised ?

You may say, it is natural to expect that new discoveries will be subjects of controversy, where ignorance and prejudice prevail. But is it not still more natural to expect that men, in their present moral state, will be divided on religious subjects ? Being governed by corrupt inclination, will

they not be backward to receive for truth that, which forbids their pleasures, or humbles their pride? *Corrupt inclination*, operating in various ways, accounts in a great measure for the resolute opposition, which is kept up against the truth, and for the astonishing variety of errors propagated in the world. Now if this is the source of the various unscriptural opinions, which have prevailed in Christian countries; can their prevalence justly have such weight in your mind, as to render you doubtful concerning the truths of religion?

But waving these considerations, let us, my brother, repair to the Bible. *The Bible is our guide*, said our excellent father, whose life and death proved its worth. I seldom speak of the Bible, without recalling his honoured name and pious instructions. How happy am I to observe, that young as you were, those instructions were not wholly lost upon you, but that you still manifest a solemn reverence for the word of God. May infinite mercy erase the wrong impressions, which have been made on your mind by intercourse with the vain world, and dispose you to use the Bible, as your only guide. Be determined, be constant in this, and your gloomy doubts will soon give place to the clear light of revelation, and to a happy certainty respecting the great truths of religion.

If you would be fully convinced of the unsuitableness and criminality of such a doubtful, unsettled state of mind, as you manifest, I beg you to consider, in the first place, *how plain the*

instructions of revelation are. The Bible was intended for common use. Therefore the wisdom of God took care, that it should be intelligible to common people. The instruction it gives respecting divine things is easy to be understood. None can mistake its meaning, except through the influence of bad passions. We are told by truth itself, that, if any man will do God's will, he shall understand his doctrine. To an honest, obedient heart the Bible is plain. Even those instructions, which respect the character and government of God, and the scheme of redemption, are as plain as they can be consistently with truth. They must be incomprehensible, in order to be true. They must be incomprehensible, or they would have no just claim to belief. Still those inspired truths, which relate to the sublimest and most incomprehensible subjects, are expressed in such simple terms, and with so much plainness and precision, as to be intelligible to the most unlearned. "The testimony of the Lord is *sure*, making wise the simple."

Consider secondly, *the fulness of scripture*. It contains a complete system of religious truth. As it teaches us what to believe, it is a perfect rule of faith. As it teaches us what to do, it is a perfect rule of practice. How exactly it is adapted to the various characters and situations of men. It rises with the king on the throne, and teaches him how to reign. It goes with the judge to the bench, and teaches his heart, and his lips. It enters the domestic scene, and instructs the husband and the wife, the

parent and the child, the master and the servant. It gives rules for our conduct at home, and abroad, in company, and alone, at our table, and on our pillow. It teaches our tongues, our eyes, our ears, our hands, and our feet their proper work. It is a faithful monitor in prosperity, and faithful friend in adversity. No state is so depressed, that the Bible cannot raise it; none so troubled, that the Bible cannot compose it; none too dark, to be illuminated by its heavenly light. The Bible is equally full respecting points of belief. It is as *profitable for doctrine*, as it is *for reproof, for instruction, and for correction in righteousness*. The Bible is perfect. With this plain, this perfect book in your hand, how can you be doubtful? What new advantage can you desire for obtaining a satisfactory, and certain knowledge of divine things?

Consider thirdly, that the Bible speaks on every subject of religion with perfect certainty. Christ and his apostles speak of the truths of God without any hesitation or indecision. Open the New-Testament, my brother, in any part, and see, what doctrine of religion is mentioned in a dubious manner. When inspired men discourse on the most important, and most mysterious subjects, it does not appear, that they feel the least degree of uncertainty themselves, or mean to inculcate it upon others. There are books, which, by representing almost every subject, as enveloped in uncertainty, tend to unhinge the mind respecting the whole system of religion. You, if I mistake not, have experi-

enced the baneful influence of such books. But where is the least appearance of such uncertainty in the Bible? Every thing there is sure and stable. And the attentive, devout reader of that infallible book must in some measure imbibe the spirit of inspiration, and learn to think and speak on every great subject with modest decision, and sacred confidence.

Inspired men, beside speaking with confidence and certainty themselves, represent the saints in general, as firmly established in their religious sentiments, as knowing the truth, as being *sure*. Yea, they teach the absolute necessity of that full conviction of the truth, which is properly called *knowledge* or *assurance of belief*. They inculcate such a use of the infallible rule of faith which they furnish, as issues in a pleasing certainty. Now where is the propriety of all this, unless scripture clearly distinguishes between truth and error, and affords light sufficient to determine every candid mind?

After all the light given us, is it not, my brother, an offence to the author of the Bible, to be full of doubt respecting religious things? After Christ's resurrection had been proved by satisfactory evidence, the doubting of Thomas was reprehensible. Jesus reproved his disciples for being *slow to believe*, and *of a doubtful mind*, upon the principle, that they had been furnished with sufficient evidence to remove every doubt, and to establish their faith. Had not this been the case, they would not have deserved reproof. To doubt, where satisfactory evidence is

wanting, betokens a sound mind. But what a dishonour to the God of truth, to doubt, where he has given us abundant evidence.

Shall we, who are favoured with the light of the sun, *meet with darkness in the day time, and grope at noon day, as in the night?* Shall we say, that the sacred volume, which divine wisdom dictated and divine goodness bestowed, does not give us satisfactory information on those very subjects, which it professes to teach? What should we think of a human author, who should write a book on a political or philosophical subject, and yet leave his readers entirely in the dark, as to his own meaning, and as to the subject he undertook to explain? To say that God has done so, is to sink him below every respectable human author. What, my brother, has God given us satisfactory instruction respecting the ordinary concerns of life, but withheld such instruction respecting the great truths of religion? Has he spread dark clouds over us, where we most need light, and where he has expressly undertaken to furnish us with light? Has he spoken at large of his own perfections and purposes, of Christ's character and work, of man's moral state, of regeneration, and of the final condition of the righteous and the wicked; and yet, has he said nothing satisfactory on these great subjects? Has he mentioned them to occasion perplexity, uncertainty, and disunion? Who will dare thus to charge God? And yet all this is implied in that religious scepticism, which you unhappily indulge, and which many studiously vindicate.

I suggest one more thought, which is capable of being easily established by an appeal to facts. *A habit of doubting, as far as it extends, prevents the good influence of divine truth.* When the truths of religion have any good influence, it is by being firmly and cordially believed. He, who is *taught of God*, sees the objects of religion to be realities, yea, certainties. *He believes and is sure.* He no longer regards the truths of the gospel, as disputable. He has, as Mr. Edwards expresses it, *a reasonable and spiritual conviction of judgment, of the reality and certainty of divine things.* The truths of the gospel, thus believed with all the heart, will, it is evident, have great influence upon the affections and conduct. But without an unwavering belief of revealed truth, this good influence will be wholly unknown. How can a sinner, doubtful of his own depravity and guilt, be the subject of Christian humility and penitence? And how can a sinner, duly sensible of his own criminal, helpless state, confidently trust in a Saviour, whose character he knows not; or ground his eternal hopes upon an atonement, the reality of which he doubts? Prevailing uncertainty respecting the being of God would destroy the sincerity, the fervour, and the comfort of devotion. He who can say to God, "thou art my rock, and my deliverer, my God, in whom I will trust," feels as certain of God's being and perfection, as he does of his own existence. The same observations are applicable to every part of the gospel scheme. How great then, is the worth of

an assured belief of the truth? And how pernicious the practical influence of a doubtful mind?

Behold the apostles, and primitive Christians. See them willingly suffering the loss of all things, for the excellence of the knowledge of Christ Jesus. See them preaching, writing, living, suffering, dying, to propagate the truths of revelation. Did they act like men of a doubtful, wavering mind? Do men of this age, who are unsettled in their religious opinions, and make a boast of their philosophical doubts, show such Christian zeal, such sublime piety, such exemplary goodness, as belonged to those ancient worthies? And do they enjoy equal happiness? I appeal to you, my brother, whether a doubting turn of mind is not hostile to enjoyment. To the pious it is certainly so. Every doubt respecting those excellent truths, which they so highly prize, must be painful; while an unwavering belief of their certainty is attended with holy satisfaction.

Arise then, my brother, and assert the dignity of the freeborn mind. Put off the shackles of prejudice. Scorn to be in bondage to the opinions of the world. Be not enslaved by the fear of man. Think for yourself. With an ardent desire to find the truth, enter upon the study of God's word. Be not in haste to decide. Take time for examination. Let no business or pleasure keep you from a thorough search of the scriptures. Above all, open your soul to the influences of heaven, remembering that none can teach like God.

CONSTANS.

For the Panoplist.

THE TRIFLER.

IT is a serious question, which the prophet asks, and a question which thousands are unable to answer, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?"

The immediate end of worldly labour is to procure such things as are needful for the body. The use of money is to purchase those necessaries or conveniences which we cannot procure immediately by our labour. But how many apply their labour and their money to objects, which contribute nothing to the real purposes of life?

We smile at the folly of children, who spend their little gains merely to gratify a playful fancy. This folly we excuse in them, because it is congenial to their age. But if tops, rattles and hobby-horses should be their principal pleasures through life, we should certainly pronounce them idiots. And are there not many such idiots? Are there not thousands who would be as much at a loss to assign a reason for their pursuits, as the boy is for the pleasure which he takes in his baubles?

We pity the indiscretion of the giddy youth, who consumes in diversion the precious fruits of his industry, and wastes in an evening the solid earnings of days and weeks. We well know that his money might be more wisely applied. His expensive amusement gives him no real satisfaction. It gratifies the passion of the moment, but leaves the mind more vacant and rest-

less than it was before. To suspend his uneasiness, he returns to his favourite amusement, as soon as opportunity occurs, and the means are in his power. Thus his time is divided between the indulgence of his pleasure and the labour which must furnish him with the means. What a foolish and ridiculous life is this! We hope experience and reflection will make him wiser. And yet we fear, that a growing habit will baffle experience and silence reflection.

But while we pity this young man's indiscretion, can we not see the same in many who are older? Are there not heads of families, who, in the most literal sense, spend their money and labour for that which satisfieth not? They have useful occupations, and health and skill to labour; and never are out of employment when they wish to be in it. But to what purpose do they apply their earnings? It is to gratify an intemperate appetite, whose importunate calls consume the best fruits of their labour, and reduce their families to want. If you reprove them for the neglect of God's worship, the want of decent apparel is a ready excuse. But why do they want apparel? It is because they spend their money and labour for that which will not clothe them. And still this is a circumstance which never hinders their appearance in some sorts of company.

When we look upon such men, we say, What a pity it is that they are not more frugal and temperate! They do business enough to live comfortably and reputably, if they used the same economy as their neighbours.

This is justly said. But now let us look on the temperate and industrious part of mankind. Perhaps among them we shall find some, who fall under the same censure which they so liberally bestow on the improvident and dissolute. If nothing farther is in their thoughts, than the acquisition of worldly property, they, like the fools whom they condemn, are labouring for that, which will not satisfy them.

Man was made for another world. He cannot obtain happiness in this, for there is nothing here commensurate to his desires. If his views stop short of that eternal state, which is before him, and if his labours are not applied to the means of preparing for that state, he, with all his worldly fore-thought and industry, is but a trifler. The man, who in health makes no provision for sickness and age, is guilty of great folly. But more egregious is the folly of the man, who in life makes no provision for eternity.

Riches are desirable, so far as they relieve our wants and increase our usefulness. A little will supply our wants; less will satisfy our desire to be useful. Few can be found, whose charity is equal to their ability. In the hands of a wise man, riches may be a blessing; in the hands of a worldling, they are a vexation. When they increase, desire increases with them; and whether he has little or much, still he is unsatisfied. It is with toil that he acquires them; with perplexity that he preserves them; with reluctance that he expends them; with regret that he parts with them.

Every man, even the most

prosperous, may be referred to his own experience, whether there is any satisfaction in the things which he possesses. He is prompted to labour by the hope of gain. But when he has obtained his object, he is much in the same situation as before, still unsatisfied with his condition, and still seeking to mend it.

Yet men are fond of riches. And what are those fine things which they call by this name? It is imagination which gives them their value. They have no intrinsic worth. We call a man rich, who has a large and well cultivated farm. But its value is in the produce; not in the soil. And this produce is perishable. Farther than, than he needs it for his consumption, it is of no value, unless he can exchange it for silver or gold. And these again have no real worth, farther than they can be exchanged for something better; for they will not serve for food, raiment or necessary utensils. Perhaps with the surplus of his money, he can purchase a territory in some remote wilderness. But if he is never to occupy it, or even to see it, what is it better to him, than as many acres of sky? Or he may exchange his silver for small scrips of paper, which promise him the same again with a small addition. If the man who makes the promise to him, should *immediately* fulfil it, his gain is prevented and his end defeated; or if the man should prove unable to fulfil the promise, the scrips are but waste paper. Their value then lies in the debtor's supposed ability, with an actual delay, to perform his promise.

What then are riches? They are the creatures of imagination. Things, which, in their nature, are immediately useful, cannot be riches, for they are perishable. Things permanent cannot be riches, for they have no intrinsic value. Our riches then must be something, which we can exchange for something else; and this second something must be that, which we can exchange back again for the first, or some third thing, which may also be exchanged. And do we thus become rich? Why then are not our children rich, when they can exchange one bauble for another; or when they can toss a ball and see a number eager to catch it; and he who catches it can toss it again; and when the game has gone round, they can all sit down a little more weary than they were when they began?

To enjoy the comforts, and escape the mortifications of the world, we must live above it, place little dependence upon it, and direct our thoughts and affections to greater and better things. The man who lives without religion, however wise and industrious he may be in relation to this world, is, at best, but a trifler.

And there are some pretenders to *religion*, who are triflers too.

They are convinced, that the world cannot satisfy them, for they have tried it; or cannot satisfy them long, for they must leave it. They resolve to apply themselves to religion as the means of present hope and future felicity. But they frame a religion of their own, so different from that, which God has

prescribed, that it can never be approved by him, nor does it fully satisfy themselves. The prophet Micah introduces a superstitious zealot inquiring, "Wherewith shall I come before the Lord? Shall I come before him with thousands of rams, or with ten thousands of rivers of oil? Shall I offer my first-born for my transgression, the fruit of my body for the sin of my soul?" The prophet answers, "He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The Baalites thought to obtain an answer from their god by costly sacrifices, long and vociferous prayers, and cruel lacerations of the flesh. But the sacrifice, which the true God requires, as an attendant on prayer, is real repentance, a humble heart, and the dedication of ourselves to him. The apostle supposes, that some may give all their goods to the poor, and their bodies to the fire, and yet not have that love, which is the end of the commandment.

There are few, in the present day, who are in danger of running to great extremes in religious expenses and self-denials; but there are those, who take that for religion, which will not satisfy them in the end. They are strangers to that sincere repentance of sin, that supreme love to God, that active faith in unseen things, that unre-served and humble obedience, which alone will give solid peace to the conscience, and ensure a title to heavenly happiness. They content themselves with a zeal for particular opinions and

forms, the observance of uninstituted days, the experience of transient affections, and an abstinence from certain indifferent pleasures. To men of this description may be applied God's reproof and exhortation to Israel: "Bring no more vain oblations; your appointed feasts my soul hateth. Wash ye, make you clean; cease to do evil, learn to do well."

True religion is plain and simple, obvious to the understanding and adapted to the condition of man. It consists in a love of the character, and a submission to the will of God, in benevolence to men and a readiness to do them good; in the denial of ungodliness and worldly lusts, and in the choice and practice of those things which are pure, virtuous and lovely. As we are corrupt and guilty creatures, our religion must begin with repentance of sin and renovation of heart. As God exercises his mercy to sinners through the atonement of a Redeemer, our repentance must be accompanied with faith and hope in God's mercy through the Redeemer, whom he has ordained.

This religion will satisfy the mind. A false and hypocritical religion, however laborious it may be, usually leaves a suspicion, that there is something amiss—something wanting. But to them who love God's law there is great peace. The work of righteousness is peace, and the effect of righteousness is quietness and assurance forever.

Every thing around us declares, and our own experience confirms this solemn truth, that there must be such a thing as religion, and that this only can

make us happy. All nature proclaims the existence of a Deity, who made, upholds and governs the world. As God has put in all men a desire of happiness, he has certainly provided some object to satisfy it. We find nothing in the present world adequate to this desire. Trial has been made by men in all ages, what the world can do ; and still they are, as they were at first, restless and uneasy, seeking happiness in worldly things, but finding none. Happiness then must be in another world ; and if ever we find it, we shall find it there. To obtain the happiness of another world, we must be weaned from this. Pride, ambition, avarice, anxiety, discontent and fleshly lusts must be subdued. Humility, purity, benevolence and pious affections must be introduced. These are springs of enjoyment ; the others are sources of misery. So they are here ; and so they will be hereafter. If we make light of religion in general, or if we frame to ourselves a religion destitute of piety to God, benevolence to men and personal sobriety—a religion which allows the dominion of passion, lust and earthly affections, and still hope for happiness, we contradict our own experience, and the experience of all mankind. What religion is, God hath shewed us in his word. To this we may resort and find instruction—of this we may learn, and find rest to our souls.

THE DECALOGUE.

No. 1.

THE first general and striking declaration of God's *preceptive will* was from Mount Sinai. The

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P P

whole transaction was in the highest degree solemn and tremendous. Near *three millions* of people were conducted by the hands of Moses and Aaron from Egypt to the wilderness. It was already evident that God was with them. A fiery cloud led them by day and defended them by night. The Red Sea divided to favour their escape ; but stopped the pursuing enemy, and became their grave. Their hunger was satisfied with bread from heaven ; their thirst with water from the rock. The third month brought them to Sinai. God determined to manifest himself to the congregation, and to make them hear his voice. Of this previous intimation was given. Two days were allowed to prepare themselves. On Mount Sinai God would descend ; on the third day, he did descend. (Exodus xix. 16, 17, 18.) The darkness, in which the mountain was hid ; its tremulous motion, the flashing lightnings, the raging tempest, and roaring thunder, roused the attention of the multitude ; the trumpet of God, waxing louder and louder, was the summons to approach. The Divine Majesty appeared at the top of the mount, surrounded with angels like flames of fire ; a voice, loud and articulate, addressed this vast concourse, and was distinctly heard by each, pronouncing the *Ten Commandments*. This wonderful transaction is celebrated in the book of Psalms, and often spoken of by the prophets and apostles. A more manifest and terrible display of the Divine Majesty need not again be expected before the consummation of all things.

The words now uttered, and afterwards written by the finger of God himself on tables of stone, are every way worthy of our attention, being of moral and unalterable obligation. Other legislators have imposed laws upon their people, as dictated from above, but the Israelites could not be imposed upon ; they had the testimony of their own senses, and the correspondence between what they heard and what was written gave validity to these tables, which Moses produced.

There are two tables, the one contains our duty to God, and the other our duty to men. I shall give some attention to each.

A short preface asserts the right, which God had to prescribe a law of universal obligation. (Ex. xx. 2.) The right, which God claims in the Israelites, is at once of a general and of a peculiar nature : "I am the Lord," self-existent, and from whom existence in every other instance is derived, "thy God," whom alone you ought to worship. *Elohim*, the word here used, was the most ancient name by which the Eternal had been pleased to discover himself to his creatures, and in which he claimed their homage and service. So far the claim is universal. In God we all live and move and have our being. To God we owe cheerful, constant and universal obedience. A claim of a peculiar nature is added ; "which have brought thee out of the land of Egypt, out of the house of bondage." This deliverance was fresh in their minds, and deeply affected them. A stronger motive to obedience could not have been urged. It reminds us of what, in our own situation, may be pecu-

liar. Have we passed safely through helpless infancy ; have we been raised from beds of sickness ; in danger have we found a way of escape ; have we had our wants wonderfully supplied ; have we been advanced to stations of honour, of profit, or of usefulness ? These, and such like considerations, bind us to our duty, and incline us to say, " All that the Lord hath spoken, we will do."

The first commandment is, "Thou shalt have no other gods before me."

The divine nature, although simple and uncompound, is so exalted and glorious, that it exceeds the comprehension of the most perfect created intelligence. The Old Testament asserts the unity of the divine nature ; the New, reveals a distinction in this nature, of Father, Son, and Holy Ghost. There is one God, and in the Godhead the scripture speaks of the Father, Son, and Holy Ghost. So far our information carries us, and a step farther we dare not proceed. The discoveries of the Old Testament are not so full as those of the New. The language used makes it evident that a part only was known, and accommodates, with great ease, to future discoveries. The name, for instance, by which God is mentioned, has a plural termination ; the praise, ascribed by the celestials, whom Isaiah beheld, is thrice repeated. The command, concerning the Messiah, is in peculiar language ; "Awake, O sword, against the Shepherd, against the man who is MY FELLOW,—" These expressions alone do not amount to a discovery of the distinction which I have mentioned, as re-

vealed in the New Testament, but when once this revelation was made, we see in these expressions evident traces of that distinction.

Future dispensations may improve the knowledge now communicated, as much as the present dispensation has improved the knowledge formerly communicated. It is required that we acquaint ourselves with God. Use such light as is given ; expecting in due time a brighter day. A more worthy object cannot employ our thoughts, nor can one more astonishing be proposed to our faith. Let none remain ignorant of what is most worthy to be known. Let them be established in the faith. He that cometh to God must believe that he is. This is the root of all religion. Genuine faith will always be operative. It works by love, and purifies the heart. Faith in God will lead us to worship him. A negative precept includes the affirmative, "Thou shalt have no other gods but one," is a command to worship him and him alone. Naaman's resolution, "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord," although expressed negatively, includes his resolution for the future to worship the God of Israel only. A competitor is inadmissible. A mongrel worship prevailed in Samaria. 2 Kings xvii. 28—33. Such worship is not acceptable. God requires all our heart, and all our soul, and all our strength, and all our might. Any thing which divides the heart is highly offensive, spoiling like the dead fly the fragrance of the apothecary's preparation. The commandment

before us makes it an indispensable duty to acquaint ourselves with God ; to cherish the affections, and to persevere in the service which the Creator demands of all and each of his depending creatures. PHILOLOGOS.

(*To be continued.*)

ON THE SAINTS' PERSEVERANCE.

MESSRS. EDITORS,

YOUR object avowedly is to promote, with a spirit of candour and enlightened zeal, "the doctrines of the reformation,"—those old doctrines, which were brought into this country by the first settlers, and are expressed *generally and for substance*, in the confessions of faith used in the Presbyterian churches in Scotland and in the United States. The doctrine of the saints' perseverance is one article in these confessions. It is not questionable, I believe, in what sense this doctrine has been generally understood. It means, that those who are renewed by the Holy Spirit, do always retain some inward moral quality distinguishing them from the unregenerate. Many words are not necessary to prove, that this is the common understanding of Christians, as to this doctrine. It is evident from the writings of those, who have espoused it, and from the passages of Holy Writ, which have been used for this purpose. The very term signifies as much. The saints are said to *persevere* : persevere in what? In that, doubtless, which constitutes them saints. A son is said to persevere in obedience

to his father; but if he should become disobedient and his father should still love him, no person would express this, I suppose, by saying, that the son persevered in his father's love, nor would it be said of a sleeping infant tenderly guarded by a mother, that it persevered in its mother's attention.

Under the title of "the doctrine of the saints' perseverance," ideas have lately been exhibited, which do by no means correspond with those which this term has usually conveyed. We are now told that regenerate persons do frequently, very frequently, lose all those moral qualities, which they first received in regeneration, and which distinguish them from the unrenewed; but that, notwithstanding such loss, the love of God towards them is continued; or, in other words, they still retain their interest in the covenant of grace.

As this doctrine is not common in the church of Christ, let us consider to what it is like. Is it like that Calvinistic doctrine found in the *Assembly's Catechism*, and in the sermons of those, who have been reputed orthodox divines? It has one point of coincidence. Both agree in this, that the regenerate will never be lost, the love of God being unalterably fixed upon them. Is this doctrine like that which has generally been held by Arminians, viz. that the regenerate may fall away from holiness and miss of eternal life? With this too it has one point of coincidence. Both allow, that men may, and actually do fall from holiness. The Arminian says, that there are instances, and that the scriptures suppose

it, of persons after conversion falling into the same state of carnality as before, though he will not pretend that these instances are very frequent. The advocate for the new doctrine says, that this falling from holiness happens frequently to every renewed person; in short, that the life of a saint is nothing but a succession of perfectly holy exercises and perfectly sinful ones.

With very high respect for the talents and piety of some, who entertain this belief, I beg leave to suggest the following thoughts.

1. That it appears very much like abuse of language to call this "the doctrine of saints' perseverance." According to this theory, in what do the saints persevere? To persevere is to persist in an attempt, not to give over, not to quit a design. Because God continues to love them, can they be said to persist in the love which God has for them? Can they be said not to give over—not to quit that love which God has for them? In this love which God exercises, the person has no more activity than a building has in the motion of those rays of light which fall upon it. Should we say of such a building, that it perseveres in sunshine? Should we say of a rock lying at the bottom of the ocean, that it perseveres in water? The doctrine above stated might indeed be denominated the doctrine of divine perseverance, but certainly not the doctrine of the saints' perseverance. But,

2. Should we use the term "saints' perseverance" in so extraordinary a latitude, as to understand by it, a saint's continu-

ance in the covenant of grace even at those seasons, when his exercises are perfectly sinful, still by this extraordinary use of the term, the force of many passages of scripture hitherto used to prove the perseverance of saints would, as it respects this object, be entirely destroyed. *Jer. xxxii. 40. And they shall not depart from me.* But the doctrine under consideration asserts, that the saints do in the highest sense depart from God. *Mat. xxiv. 24. If it were possible they shall deceive the very elect.* The elect are not only deceived, according to this doctrine, but are brought into the same moral state, as the unregenerate. *I John iii. 9. Whosoever is born of God doth not commit sin, for his seed remaineth in him.* What seed remaineth in him? And how is it true that he cannot sin, who actually does sin precisely as he did before conversion? *I John ii. 19. They went out from us, but were not of us; for if they had been of us, they doubtless would have remained with us.* Whatever this proves against the remonstrants, it proves against the new doctrine.

3. If the doctrine in question be true, no present iniquity of life can be sufficient evidence, that a man is not regenerate. For if a converted person may be perfectly sinful for a time, why may he not, during that time, commit as great sin, as he did previously to conversion? If he have the same wickedness of heart, as before conversion, why may he not in the same way and by the same actions express that wickedness?

4. It would be a consequence of the doctrine, that Christians

experience as many conversions, as they have terms of sinning. Every time they sin, their exercises, in which it is said that sin and holiness consist, are perfectly sinful. They become precisely the kind of men they were previously to conversion: it certainly follows, that on recovery they experience the same change, as they did experience at conversion. It is to be presumed likewise, that subsequent conversions, being precisely the same change, will be equally obvious with the first.

5. The doctrine under consideration accords very ill with those passages of scripture, which represent the believer as engaged in a warfare. If all holiness consists in exercises, and a Christian's exercises are perfectly holy, what internal enemy is there, against whom this holy Christian can maintain war? Again; when the Christian's exercises are perfectly sinful, what internal enemy can there be, against whom this sinful Christian can maintain war? A combatant cannot fight with an enemy which does not exist; and it would, at least, be as difficult for an enemy not in existence to fight with a combatant that does exist.

It avails nothing to say, that these opposite exercises follow each other in rapid succession. If a thing can either oppose, or be opposed, one moment before its existence, it may oppose or be opposed a thousand years before its existence. I can no more fight this moment with a man that will begin to exist the next, than I can fight with a man who will not exist till after a thousand years. Yet St. Paul

said, “*When I would do good evil is present with me :*” whereas had he designed to speak conformably to the doctrine under consideration, he would have said, “*When I have left off doing good evil is present with me ;*” or else, *When I would not do good, evil is present with me.*

6. From the doctrine it follows not only that saints may be perfect, but that they actually are so : not only that some are perfect, but that all are so at the moment of their regeneration. If all holiness consists in exercises, he who has perfectly holy exercises is perfectly holy. The believer at the instant of regeneration has perfectly holy exercises, saith the doctrine. The inference is undeniable. Should any person observe in reply, that the doctrine does neither prove nor admit *holiness of character*, he either designs to be ambiguous, or to deny, that the doctrine implies the believer's long continuance in a perfect state. Now as it is not asserted in the preceding observations, that the believer's long continuance in a perfect state results from the doctrine, it is not incumbent on the writer of these remarks to notice this reply. It may be inexpedient however to pass it over without some attention.

If a person at conversion becomes perfectly holy in his exercises for the time then being, it will not be denied, I suppose, that he may continue so for the space of three or four minutes. Should he die at the conclusion of that time, could it possibly be asserted that he did not die in a state of perfect holiness ?

Should it be said, that had he lived, he would have had perfectly sinful exercises, that is not to the purpose. I only ask, in what state he was when he died. Surely it will not be denied, that Adam was in a state of perfect holiness three minutes before his apostacy, because at the conclusion of that time he had sinful exercises. Had Adam died three minutes after he began to exist a moral agent, would he not have died in a state of perfection ?

Further : It is allowed by those whose opinions we are considering, that no exercises are in any sense holy, which are not perfectly so. Now if holy exercises constitute personal holiness, for the time being, the same exercises being perfect, must constitute personal perfection for the time being. Between the opinion of Mr. Wesley on saints' perfection, and the opinion of those on the same subject, who hold the doctrine, of which we are treating, there can be no other difference than what relates to the time, for which they imagine perfection endures. Mr. Wesley's opinion is, that *some* saints are without sin a good while, he knows not how long : The opinion of the other divines is, that *all* saints are free from sin very frequently for a little while, they know not how long.

If the doctrine of sinless perfection existing even for a time, be true, what a world of self loathing and humiliation might have been spared among the most devout believers, who have lamented the sins and imperfections of their best moments ! Mr. Samuel Pearce says, “I

know that the Being whom I love best always sees something in me, which he infinitely hates."* Not so, says the more enlightened divine. At the first moment of your conversion, and all the time since, when you have not been perfectly sinful, God has seen nothing in you, but perfect holiness.

Does this doctrine correspond with the feelings of Christians in general? Do they feel, that, part of the time, they are perfectly holy; that they love God as much as he deserves their love, and that there is no sinful imperfection, with which they are chargeable? Surely those who feel thus, are, for the time, happy believers indeed.

A Friend to Old Divinity.

The foregoing treatise on perseverance is not published with partial feelings. A well written defence of the theory, which is here opposed, will be treated with equal candour.

EDITORS.

ADDRESS TO MINISTERS.

THOSE to whom the ministry of reconciliation is committed are ambassadors for Christ. An ambassador speaks the language of the prince who sends him. The King of kings employeth his servants to teach all things whatsoever he hath commanded them. They may not teach the doctrines and commandments of men. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Take thou not from his words, lest thou forfeit a part in the book of life.

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* See Fuller's Life of Pearce.

Christ is preached when any gospel doctrine is illustrated and enforced; any Christian virtue inculcated on gospel principles and motives; any vice reproved, by the consideration that by continuing in sin men trample him under foot. He is preached when the imitation of his perfect example is recommended; when the glorious dignity of his person, or any part of his mediatorial work, or the nature of his kingdom, or the proofs of his religion, or his promises, or second and glorious appearance, are properly treated. His religion is able to make men wise unto salvation. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness: profitable to convert wanderers from the truth; detect the false hope of the hypocrite; heal the broken-hearted; correct the mistakes, and chasten the passions and declensions of believers unto life; resolve their doubts, confirm their faith, and help their joy. It proclaims salvation to the chief of sinners, and is mighty to pull down strong holds. The command to preach and hear the gospel proceeds on this ground, Faith cometh by hearing, and hearing by the word of God. There are means of grace. They have been ordained in wisdom. A preached gospel is the power of God to salvation.

All religion, since man's apostacy, has turned upon this question, Will God pardon sin? The question cannot be determined but by a revelation. If HE hath said that he will pardon, we may neither object to it, nor assume to investigate the reasons. "Our faith could never be established

on sure grounds, if it were to depend solely on the reasonings of men." It must stand in the wisdom and testimony of God. "The presumption of examining the secret things of God without the power of such examination, is apt to mislead" the friends of revelation; and is similar to the presumption of its enemies, who reject the gospel because they do not find in it the wisdom they seek for. Those who exclude a Mediator, and those who attempt to explain the reasons which guided the divine counsel in the appointment of the Mediator between God and men, presume that the designs of the infinite mind may be known without being revealed, or further than they are revealed. "Our duty is to adore, with the lowest submission of our hearts and minds, things which pass all understanding." The gospel was not designed to inform us what God *might possibly* have done; it only informs us what he *hath* done. All things, which do not imply a contradiction, are possible with God. But shall we undertake to say, in all cases, what things do or do not imply a contradiction? God hath made him, who knew no sin, to be a sin-offering for us, that we might be made the righteousness of God in him. This it highly concerns us most seriously to consider; and it is all which it concerns us to know on this subject.

On the deep things of God, we know not *how to order our speech*. Human theories and deductions may never be substituted for the doctrine of Christ and the apostles. We *shut the kingdom against* men, when we would impose any human system as essential to

salvation. This is to assume the authority of the Head of the church. Let him *in all things have the pre-eminence*.

The poor have the gospel preached unto them. The greatest part of the hearers *occupy the room of the unlearned*. To such, abstruse speculations and refinements are unadapted. When the preacher's mind is properly impressed with the dignity and importance of his subject, he will endeavour to instruct and edify, rather than to appear learned and eloquent. A reputation for skill in abstract reasoning, or in the art of speaking, will be a small thing with him. He will address the hearers *in the fulness of the blessing of the gospel*, esteeming *all things loss for the excellency of the knowledge of Christ crucified*; seeking by manifestation of his truth, to be commended of every man's conscience in the sight of God.

By a perspicuous statement of the doctrines, duties, privileges and hopes of the gospel; by keeping one leading point in view in every discourse, the preacher may best preserve that just distinction on the various branches of Christian divinity, which marks a *scribe instructed unto the kingdom of heaven*. I will hazard a thought, that were the sacred oracles studied and compared more, godly edification would be better consulted.

The preacher who has a clear view of his subject, will find no difficulty in the arrangement, or in expressing his thoughts with precision. Loose declamation, florid and sonorous language, affected oratory, warm extemporeaneous effusions, may afford a momentary gratification to light

minds : But religion is a *reasonable service*. Shall the passions usurp the throne, and keep reason at their footstool ?

Paul's manner was to reason with his hearers : with the Jews out of their scriptures.* With the heathen he appealed to the works of nature and providence ; § and to the law written in their hearts.¶ With both he appealed to the miraculous confirmation of the gospel. His preaching indeed was *pungent* as well as rational. No one ever learnt from him a frigid, unanimated address to men on immortal concerns.

The design of preaching is to shew fallen creatures their poverty, misery, blindness and nakedness ; and, by proclaiming the unsearchable riches of Christ, to persuade them to buy of him refined gold, and white raiment. How remote from this design are discourses which are merely calculated to gratify an Athenian curiosity ; or to please a few who have a taste for fine speculations ; or to exhibit the preacher as a champion in religious controversy ?

A clear manifestation of the truth, as it is in Jesus, is a more sure as well, as more eligible course to maintain and spread his cause, than a direct and formal refutation of error. "Error," it is observed, "possesses a wide domain ; and he who undertakes the conquest of the whole, undertakes a labour that is almost infinite. Error is various and changeable, a circumstance of which a skilful hand

* Acts xvii. 2, 3.

§ Acts v. 22—31. xxiv. 25.

¶ Rom. ii. 14, 15.

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will avail himself : When his weapon is ready to be wrested from him, he will take entire possession of it under another shape. He who engages in controversy will find himself surrounded in a net, where, though he may think it easy to break each single thread ; yet it will prove an endless labour to break them all ; and whilst he is thus engaged, his opponent, if skilful, will not forget to weave the web anew."**

The gospel exhibits no such idea of God's grace, as precludes the atonement, and the necessity of the operation of the Spirit ; nor such an idea of atonement, as enervates our obligations to the grace which provided it, or denies the necessity of the renovation of the Holy Ghost ; nor such an idea of the Spirit's energy, as implies that the subject of it may plead his own perfection, and therefore needs neither a ransom nor grace to justify him. The first would be to rely on grace in contempt of the plan through which it superabounds. The second denies the honour due to the Father of mercies, who first loved us ; and, as the highest instance of love, gave his only begotten Son to be the propitiation for our sins. The last is to say that we have no sin ; which is to make God a liar. The grace of God found a ransom for rebels against heaven. The voluntary sacrifice of Christ is the purchase of their pardon. The sanctification of the Spirit unto obedience is the qualification of the gospel. These distinguishing

.....
* Christian Observer, vol. I. p. 601.

doctrines God hath joined together. The rejecters of atonement frustrate grace and the death of Christ. The solifidian makes void the law.

He, who spared not his own Son, but delivered him up for us all, shall he not with him also freely give all things? all things connected with our interest in this greatest gift. No conclusion can be plainer.

The gospel of the grace of God, which the chief of the apostles preached with all assiduity and zeal, he comprehends in two words, repentance and faith. These he considered as of the highest importance. Having constantly testified them, on all occasions, public and private, he was assured that he had declared the whole counsel of God; and called upon the pastors of Ephesus to bear witness that he was pure from the blood of all men. Reviewing this apostolic course, and resolved to persevere in it amidst all trials, he was confident of a glorious issue. His solemn charge in this connexion, to the Ephesian pastors, implies, that Christ's ministers then take heed to themselves and to Christ's flock, when they plainly, continually, and forcibly preach faith and repentance to all men every where.

All evangelical preaching is practical. These things I will that thou affirm constantly; that is, "free grace through Jesus Christ our Saviour" in the "justification" of sinners; "regeneration, the renewing of the Holy Ghost," and "the hope of

eternal life;" these things affirm constantly, to the intent, that believers might be careful to maintain good works. Doctrinal points should be discussed in a manner adapted to warm and improve the heart, as well as to inform the judgment. Let their religious uses be pointed out and applied in an impressive manner. No doctrine of religion can be treated *properly*, unless it is shewn to be of use in regulating our affections and passions, and in the conduct of life.

Ye are, said Jesus to his ministers, the light of the world. A city that is set on a hill cannot be hid. It behoves us to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom we should shine as lights in the world; holding forth the word of life. Upon their maintaining this character depend consequences of high moment to themselves, to their hearers, to the church, and to the world. Sound doctrine and a good conversation in Christ will best put to silence the ignorance of foolish men.

To keep the unity of the Spirit in the bond of peace should be the mutual care of all denominations. For there is one body, and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. As many as walk according to this rule, peace be on them and mercy, through Jesus Christ.

Miscellaneous.

CONSTITUTION OF PHILLIPS' ACADEMY.

The seminary, of which the following is the Constitution, was the first of the kind established in America. Many others have since been founded on similar principles, and the means of good education, in consequence, have been increased and extensively diffused.

Many, who have been concerned in forming similar institutions, as well as others, have requested copies of this Constitution, as a model for their imitation. For the gratification of such applicants, and to disseminate a knowledge of the principles on which this flourishing seminary was founded, it is now, for the first time, made public.

CONSTITUTION.

A SHORT reflection upon the grand design of the GREAT PARENT of the Universe in the creation of mankind, and on the improvements of which the mind is capable both in knowledge and virtue, as well as upon the prevalence of ignorance and vice, disorder and wickedness; and upon the direct tendency and certain issue of such a course of things, must occasion in a thoughtful mind, an earnest solicitude to find the source of these evils and their remedy; and a small acquaintance with the qualities of young minds, how susceptible and tenacious they are of impressions, evidences that youth is the important period, on the improvement or neglect of which depend the most important consequences to individuals themselves and the community.

A serious consideration of the premises, and an observation of the growing neglect of youth have excited in us a painful anxiety for the event, and determined us to make, in the following conveyance, a humble dedication to our HEAVENLY BENEFACTOR of the ability, wherewith he has blessed us, to lay the foundation of a public *Free School* or *Academy*, for the purpose of instructing youth, not only in English and Latin Grammar, Writing, Arithmetic, and those sciences, wherein they are commonly taught, but more especially to learn them the great end and real business of living.

Earnestly wishing that this institution may grow and flourish; that the advantages of it may be extensive and lasting; that its usefulness may be so manifest, as to lead the way to other establishments on the same principles; and that it may finally prove an eminent mean of advancing the interest of the GREAT REDEEMER, to his patronage and blessing we humbly commit it.

[Here follows an account of the first bequest made by SAMUEL PHILLIPS, Esq. of Andover, and JOHN PHILLIPS, Esq. of Exeter, consisting of lands and money, to the following gentlemen, who constituted the first board of Trustees, viz. Hon. WILLIAM PHILLIPS, Esq. OLIVER WENDELL and JOHN LOWELL, Esqs. of Boston; Rev. JOSEPH STEARNS, of Epping, Rev.

ELIAS SMITH, of Middleton,
Rev. Wm. SYMMES, **Rev. JONA.
 FRENCH**, **Messrs. SAMUEL PHIL-
 LIPS**, **ELIPHALET PEARSON**, and
NEHEMIAH ABBOT of Andover.*]

The trustees shall meet on the last Tuesday of April instant, and ever after once in every year on such day, as they shall appoint, also upon emergencies, when called thereto, as hereafter directed; and a major part of the trustees shall, when regularly convened, be a quorum, of which quorum a major part shall have power to transact the business of their trust, except in cases hereafter excepted.

There shall be chosen annually a President, Clerk and Treasurer, as officers of the trust, out of their own number; who shall continue in their respective offices, till their places are supplied by a new election; and upon the decease of either of them another shall be chosen in his room at the next meeting. The master shall not be chosen President, and no member shall sustain the office of clerk and treasurer at the same time.

The President shall in all cases give his voice and vote in com-

mon with any other member; and, whenever there shall be an equal division of the members on any question, it shall be determined on that side whereon the President shall have given his vote; and in his absence at any meeting of the trustees another shall be appointed, who shall be vested with the same power during such absence; he shall call special meetings upon the application of any three of the trustees, or upon the concurrence of any two of the trustees in sentiment with him on the occasion of such meeting.

And upon the decease of the President a special meeting may be called by any three of the trustees. All notifications for special meetings shall express the business to be transacted, if convenient, and be given at least one month previous to such meeting, if not incompatible with the welfare of the seminary; and, when a special meeting shall be called for the appointment of an instructor, or to transact other business of material consequence, information shall be given by leaving a written notification at the house of each trustee, or in such other way, as that the President, or members notifying, shall have good reason to believe that each member has received the notice.

The clerk shall record all votes of the trustees, inserting the names of those present at every meeting. He shall keep a fair record of every donation, with the name of each benefactor; the purpose, to which it is appropriated, if expressed, and of all expenditures; and a true copy of the whole shall be taken, and kept in the seminary, to be

* Present Board of Trustees.

Hon. OLIVER WENDELL, Esq.
 ELIPHALET PEARSON, LL.D.
 SAMUEL ABBOTT, Esq.
 WILLIAM PHILLIPS, Esq.
 Rev. JONATHAN FRENCH,
 Mr. NEHEMIAH ABBOTT,
 Rev. JEDIDIAH MORSE, D. D.
 Hon. JOHN PHILLIPS, Esq.
 Hon. JOHN PHILLIPS, jun. Esq.
 Hon. JOSIAH QUINCY, Esq.
 SAMUEL FARRAR, Esq.
 Rev. DANIEL DANA.

The present number of students is about 70.

open for the perusal of all men ; and, if he shall be absent at any meeting of the trustees, another shall be appointed, to serve in his room during such absence.

The treasurer shall, previous to his receiving the interest of the seminary into his hand, give bond for the faithful discharge of his office in such sum, as the trustees shall direct, with sufficient sureties, to the trustees of the seminary for the time being ; said bond to express the use both in the obligatory part and in the condition. He shall give duplicate receipts for all monies received, countersigned by one of the trustees, one to the donor, the other to be lodged with such member, as the trustees shall from time to time direct ; and the trustees shall take such other measures as they shall judge requisite, to make the treasurer accountable, and effectually to secure the interest of the seminary.

The trustees shall let or rent out the lands in such manner, as they shall find on the whole most profitable. They may make sale of any kind of estate, make purchases, or improve the property of the seminary in any way, which they judge will best serve its interest.

Upon the death, resignation, or removal of the master, appointed by the said SAMUEL PHILLIPS and JOHN PHILLIPS, the trustees shall appoint another in his stead ; and ever after, from time to time, as there shall happen any vacancy in this office, they shall supply it.

Whereas the success of this institution much depends, under Providence, on a discreet appointment of the principal

instructor, and the human mind is liable to imperceptible bias ; it is therefore required that, when any candidate for election, as a principal instructor, is so near a kin to any member of the trust, as a nephew or cousin ; in determining that election any member, to whom the candidate is so related, shall not sit.

The trustees are empowered to appoint such assistant or assistants in and for the service of the seminary, as they shall judge will best promote its usefulness, and as may be duly encouraged.

No person shall be chosen, as a principal instructor, unless a professor of the Christian Religion, of exemplary manners, of good natural abilities, and literary acquirements ; of a good acquaintance with human nature ; of a natural aptitude for instruction and government. And in the appointment of any instructor, regard shall be had to qualifications only, without preference of kindred or friend, place of birth, education, or residence.

The trustees shall make a contract with each master and assistant before their entrance upon office, as to salary ; of which there shall be no alteration, but in their favour, which the said trustees are empowered to make, as to them shall appear reasonable, and as the incomes of the seminary will admit.

It shall be their duty to inquire into the conduct of the master and assistant or assistants ; and, if they or either of them be found justly chargeable with such misconduct, neglect of duty, or incapacity, as the said trustees shall judge render

them, or either of them unfit to continue in office, they shall remove the master or any assistant, so chargeable.

The trustees shall determine the qualifications, requisite to entitle youth to an admission into this seminary.

As the welfare of the seminary will be greatly promoted by its members being conversant with persons of good character only; no scholar may enjoy the privileges of this institution, who shall board in any family, which is not licensed by the trustees.

And in order to preserve this seminary from the baneful influence of the incorrigibly vicious, the trustees shall determine for what reasons a scholar shall be expelled; and the manner, in which the sentence shall be administered.

The trustees at their annual meeting shall visit the seminary, and examine into the proficiency of the scholars; examine and adjust all accounts relative to the seminary, and make any farther rules and orders, which they find necessary, and not inconsistent with any rule, that is or may be established by the founders.

They shall, as the funds will permit, without affecting the support of the master or any assistant, have power to erect such buildings, as they may think necessary; and at a convenient season, when of sufficient ability, shall erect a large decent building, sufficient to accommodate at least fifty scholars with boarding, besides the master and his family; unless it shall be the determination of a major part of all the trustees, that the true design of this institution

may be better promoted by the scholars boarding in private families, and by some other improvement of the interest of the seminary. They shall from time to time order such repairs, as they shall judge necessary.

Upon the death, resignation, or incapacity for the service, by reason of age or otherwise, of any of the trustees, the remaining trustees shall supply the vacancy by a new election.

In settling the salary and perquisites of the master, and in the consideration of every other question, in which the master is particularly interested, he shall not sit. And, if any question shall come before the trustees, wherein the town or parish, where the seminary is situate, may be a party or particularly interested, and any minister, belonging to such town, is a trustee; in the consideration of such question he shall not sit.

At the meetings of the trustees there shall be made decent, not extravagant entertainment; economy is to be ever viewed by trustees and instructors in their respective capacities, as an object worthy their particular recommendation.

The master, when appointed, shall receive applications for the admission of scholars, and determine them agreeably to the rules respecting the same.

He shall conform himself to the regulations, established by the founders and trustees, and have power from time to time to make such other consistent rules and orders, as he shall find necessary for the internal management and regulation of the seminary; which rules and orders shall be subject to the ex-

amination, amendment, or discontinuance of the trustees at their discretion.

It shall be ever considered, as the first and principal duty of the master, to regulate the tempers, to enlarge the minds, and form the morals of the youth, committed to his care.

There shall be taught in this seminary the English, Latin, and Greek languages; writing, arithmetic, music, and the art of speaking; also practical geometry, logic, and geography, and any other of the liberal arts and sciences or languages, as opportunity and ability may hereafter admit, and as the trustees shall direct.

The master is to give special attention to the health of the scholars, and ever to urge the importance of a habit of industry. For these purposes it is to be a part of his duty, to encourage the scholars to perform some manual labour, such as gardening or the like; so far, as is consistent with cleanliness and the inclination of their parents; and the fruit of their labour shall be applied, at the discretion of the trustees, for procuring a library, or in some other way increasing the usefulness of this seminary. But above all, it is expected that the master's attention to the disposition of the *minds* and *morals* of the youth under his charge will exceed every other care, well considering that, *though goodness without knowledge (as it respects others) is weak and feeble; yet knowledge without goodness is dangerous; and that both united form the noblest character, and lay the surest foundation of usefulness to mankind.*

It is therefore required, that he most attentively and vigorously guard against the earliest irregularities; that he frequently delineate in their natural colours the deformity and odiousness of vice, and the beauty and amiableness of virtue; that he spare no pains to convince them of their numberless and indispensable obligations to abhor and avoid the former, and to love and practise the latter; of the several great duties, they owe to God, their country, their parents, their neighbours, and themselves; that he critically and constantly observe the variety of their natural tempers, and solicitously endeavour to bring them under such discipline, as may tend most effectually to promote their own satisfaction and the happiness of others; that he early inure them to contemplate the several connexions and various scenes, incident to human life; furnishing such general maxims of conduct, as may best enable them to pass through all with ease, reputation and comfort.

And, whereas many of the students in this seminary may be devoted to the sacred work of the gospel ministry, that the true and fundamental principles of the Christian religion may be cultivated, established, and perpetuated in the *Christian church* so far, as this institution may have influence, it shall be the duty of the master, as the age and capacities of the scholars will admit, not only to instruct and establish them in the truth of Christianity, but also *early* and *diligently* to inculcate upon them the great and important scripture doctrines of the existence of ONE TRUE GOD, the FATHER,

SON, and **HOLY GHOST**; of the fall of man, the depravity of human nature, the necessity of an atonement, and of our being renewed in the spirit of our minds; the doctrines of repentance toward **GOD**, and of faith toward our Lord **JESUS CHRIST**; of sanctification by the **HOLY SPIRIT**, and of justification by the free grace of **GOD** through the redemption, that is in **JESUS CHRIST**, in opposition to the erroneous and dangerous doctrine of justification by our own merit, or a dependence on self-righteousness, together with the other important doctrines and duties of our *Holy Christian Religion*.

And, whereas the most wholesome precepts without frequent repetition may prove ineffectual, it is farther required of the master, that he not only urge and re-urge, but continue from day to day to impress these instructions. And let him ever remember that the design of this institution can never be answered without his persevering, incessant attention to this duty.

Protestants only shall ever be concerned in the trust or instruction of this seminary.

The election of all officers shall be by ballot only.

This seminary shall be ever equally open to youth of requisite qualifications from every quarter, provided that none be admitted till in common parlance they can read English well, excepting such particular numbers as the trustees may hereafter license.

And, in order to prevent the smallest perversion of the true intent of this foundation, it is again declared, that the first and principal object of this institu-

tion is the promotion of true **PIETY** and **VIRTUE**; the second, instruction in the English, Latin, and Greek languages, together with writing, arithmetic, music, and the art of speaking; the third, practical geometry, logic, and geography; and the fourth, such other of the liberal arts and sciences, or languages, as opportunity and ability may hereafter admit, and as the trustees shall direct, and these regulations shall be read by the President at the annual meetings of the trustees.

And we hereby reserve to ourselves, during any part of our natural lives, the full right jointly to make any special rules for the perpetual government of this institution, which shall be equally binding on those, whom they may concern, with any clause in these regulations; provided no such rule shall be subversive of the true design herein expressed. We also reserve to ourselves a right jointly to appoint one person to succeed in the trust after our decease or resignation, to whom shall be transferred the same right of appointment and to his successors in the said trust forever.

In witness whereof, we, the subscribers, have hereunto set our hands and seals this twenty-first day of April, in the year of our **LORD** one thousand seven hundred and seventy eight.

Signed, sealed, and delivered,
&c.

SAMUEL PHILLIPS,
JOHN PHILLIPS.

 A historical view of the progress, funds, and present state of this institution, is respectfully requested for the Panoplist from some of the gentlemen connected with it, and who are in possession of the proper documents.

THE EDITORS.

Selections.

FRAGMENTS.

(From Hall's Contemplations.)

CREATION.

IN this thine enlightened frame, how fitly, how wisely are all the parts disposed ; that the method of the creation might answer the matter and the form both ! Behold all purity above ; below the dregs and lees of all. The higher I go, the more perfection ; each element superior to other, not more in place than dignity ; that by stairs of ascending perfection, our thoughts might climb unto the top of all glory, and might know thine imperial heaven, no less glorious above the visible, than those above the earth. Oh ! how miserable is the place of our pilgrimage, in respect of our home.

Behold in this high and stately building of thine, I see three stages ; this lowest heaven for fowls, for vapours, for meteors ; the second, for the stars ; the third, for thine angels and saints. The first is thine outward court, open for all ; the second is the body of thy covered temple, wherein are those candles of heaven perpetually burning ; the third is thine holy of holies. In the first is tumult and vanity ; in the second, immutability and rest ; in the third, glory and blessedness. The first we feel, the second we see, the third we believe. In these two lower is no felicity ; for neither fowls nor stars are happy. It is the third heaven alone, where thou, O blessed Trinity ! enjoyest thyself, and thy glorified spirits enjoy thee. It is the manifestation of

thy glorious presence, that makes heaven to be itself. This is the privilege of thy children, that they here, seeing thee, (who art invisible) by the eye of faith, have already begun that heaven, which the perfect sight of thee shall make perfect above.

PARADISE.

ALL that God made was good, and the Maker of them much more good ; they good in their kinds, he good in himself. It would not content him to know God and his creatures, his curiosity affected to know that which God never made, evil of sin, and evil of death, which indeed himself made, by desiring to know them ; now we know evil well enough, and smart with knowing it. How dear hath this lesson cost us, that in some cases it is better to be ignorant ! and yet do the sons of Eve inherit this saucy appetite of their grandmother ; how many thousand souls miscarry with the presumptuous affectation of forbidden knowledge !

O God, thou hast revealed more than we can know, enough to make us happy ; teach me a sober knowledge, and a contented ignorance.

Paradise was made for man, yet there I see the serpent ; what marvel is it, if my corruption find the serpent in my closet, in my table, in my bed, when our holy parents found him in the midst of Paradise. No sooner he is entered, but he tempteth ; he can no more be idle, than harmless. I do not see him at any other tree ; he knew

there was no danger in the rest ; I see him at the tree forbidden. How true a serpent he is in every point ! in his choice of the tree, in his assault of the woman, in his plausibleness of speech to avoid terror, in his question to move doubt, in his reply to work distrust, in his protestation of safety, in his suggestion to envy and discontent, in his promise of gain.

And if he were so cunning at the first, what shall we think of him now, after so many thousand years experience ? Only thou, O God ! —and these angels, that see thy face, are wiser than he. I do not ask why, when he left his goodness, thou didst not bereave him of his skill ? Still thou wouldst have him an angel, though an evil one ; and thou knowest how to ordain his craft to thine own glory. I do not desire thee to abate of his subtlety, but to make me wise ; let me beg it, without presumption, make me wiser than Adam ; even thine image, which he bore, made him not (through his own weakness) wise enough to obey thee ; thou offeredst him all fruits, and restrainedst but one ; Satan offered him but one, and restrained not the rest. When he chose rather to be at Satan's feeding than thine, it was just with thee to turn him out of thy gates with a curse : why shouldst thou feed a rebel at thine own board ?

— ANECDOTES.

HOWARD, THE PHILANTHROPIST.

A TRULY catholic spirit is amiable wherever it appears. Amidst the contentions, which in a greater or less degree have

all along prevailed among Christians, it has been greatly kept under restraint. In every age, however, it has subsisted, and, it is to be hoped, is at present warm and vigorous in the breasts of multitudes. In the whole of his conduct, the great HOWARD shewed that he was animated by this sacred principle. Amongst the many circumstances that might be produced to prove this fact, the following, though unnoticed by biographers, to whom it was probably unknown, is not the least worthy of preservation :—

When on a visit to Glasgow, for the purpose of viewing its prison & public institutions, some of his friends were pointing out to him the various places of worship belonging to the different denominations of Christians in that large and populous city ; lifting up his hands he said, with deep emotion, “ May great grace, mercy and peace be on all them, that love our Lord Jesus Christ in sincerity.”

Reader, if ever thou art disposed to repine at the divisions that exist in the Christian world, and at the smallness of the numbers in the denomination with which thou art associated, copy the spirit of St. Paul, Phil. i. 18 ; think of the conduct of Howard, and go and do likewise.

Religious Monitor.

It is with a Christian as with the Sicilian vines.—“ An old proprietor, (says Swinburne) informed me, that the strength of the liquor depended on the close pruning of the vine.”

Several reviews of new publications are on hand, but deferred to give place to other matter.

Religious Intelligence.

DOMESTIC.

*Extract from the report of the trustees
of the Hampshire Missionary Society.*

(Concluded from p. 275.)

BOOKS SENT FOR DISTRIBUTION IN THE NEW SETTLEMENTS, VIZ.

Holy Bibles, in 1802, 72—1803, 24
—1804, 52—1805, 72—Total, 220.
Tracts, of various kinds, in 1802,
1746—1803, 1441—1804, 2230—1805,
1648—Total, 7065.

Books remaining on hand for future
use, viz. bound books, 586—pamphlets,
3574.

*Monies received for the funds of the
Hampshire Missionary Society for
1805.*

<i>Names of the Towns.</i>	<i>dols.</i>	<i>cts.</i>
Amherst, 1st par.	35	33
Amherst, 2d par.	2	
Ashfield,	17	90
Belcherstown,	11	19
Charlemont,	19	60
Chesterfield,	5	
Colrain,	2	
Conway,	38	83
Deerfield,	28	66
Easthampton,	13	44
Granby,	10	50
Granville, middle par.	11	
Granville, west par.	5	
Greenfield,	5	
Hadley,	52	15
Hatfield,	69	81
Hawley,	14	5
Heath,	11	46
Leverett,	2	
Longmeadow,	40	42
Northampton,	73	57
Norwich,	2	
Palmer,	9	76
Plainfield,	7	
Shelburne,	2	
Southampton,	45	42
Southwick,	4	50
South-Hadley,	32	58
Springfield, 1st par.	32	99
Sunderland,	55	65
Westhampton,	35	19
Westfield,	21	60
W. Springfield, 1st par.	43	20
Whately,	16	15

Williamsburgh,	45	56
Worthington,	28	50
Total towns,	860	91

<i>New Settlements, New-York.</i>		
Pompey,	\$ 3	59
Marcellus Ell,	3	28
Marcellus Creek,	10	
Marcellus Lake,	3	
Tully,	1	12
Herkimer,	3	
Camden,	6	
Fabius upper settlements,	2	57
Total, new settlements,	32	62

<i>Names of Persons.</i>		
Rev. Noah Atwater's (of Westfield) legacy,	\$0	
Charles P. Phelps, Esq.		
Boston,	12	
John Tappan, do.	10	
Thaddeus Osgood, Methuen,	5	
On the profits of the sale of Doddridge's Rise, &c.	82	70
On the sale of books,	3	83 1-2
Total from Female Associa- tion,	278	88 1-2
Total receipts,	1365	95

N. B. Several sums were received for
the funds of the society, after the report
was drafted, from the charitable
female association and other donors,
which could not be inserted, but will
be noticed in the next annual report.

The Society have lately received
from William Phillips, Esq. of Boston,
\$50.

Amount of expenditures of the
Hampshire Missionary Society, be-
tween Aug. meeting 1804, and do.
1805, viz. \$963,281.2cts.

The Committee appointed by the
Hampshire Missionary Society, at
their meeting at Northampton, Aug.
1804, to examine into, and report to
the society, the state of the Treasurer's
accounts, beg leave to report as fol-
lows :

Having examined the Treasurer's
books, find his accounts well vouched

and right cast, and that there is now in the Treasury in money the sum of

\$17 90₁₋₂

Also in promisory notes with good security, the sum of

1801 23

1819 13₁₋₂

Amounting to
The Treasurer has paid out by order of the Committee of Trustees the past year,

717 55₁₋₂

ASA WHITE, } NATHANIEL ELY, } Committee.

Monies received from the charitable female association, for 1805, viz.

Names of the Towns. dols. cts.

Amherst, 1st parish,	14 00
Charlemont,	7 76 ₁₋₂
Chester,	15 25
Cummington,	6 00
Deerfield,	19 34
Granville, middle parish,	10 50
Hadley,	24 88
Hatfield,	18 07
Hawley,	5 50
Longmeadow,	20 07
Northampton,	32 33
Norwich,	4 50
Plainfield,	4 89
Southampton,	28 96
South-Hadley,	11 44
Westhampton,	22 25
Westfield,	9 64
West-Springfield, first par.	13 00
Williamsburgh,	10 50
	<u>278 88₁₋₂</u>

Balance of last year in the Treasury,

43 41

322 29₁₋₂

An account of monies expended out of the fund of the female association since the last Report, viz.

For 72 Bibles,	49 75
For 165 copies of the Trustees Report, 1804, taken for distribution,	11 00
For 300 Hale's sermon before the society,	14 00
For 100 Emerson's sermon at Mr. Wood's ordination,	6 00
Expense for boxes and transporting books,	14 09
	<u>87 84</u>

Total expenditure, 1805, 87 84
Deposited in the Treasury, 234 45₁₋₂

322 29₁₋₂

Officers of the Hampshire Missionary Society, appointed at their annual meeting the last Thursday in Aug. 1805.

His Excellency CALEB STRONG, Esq. President.

Rev. SAMUEL HOPKINS, D. D. Vice-President.

TRUSTEES.

Hon. JOHN HASTINGS, Esq.

Rev. JOSEPH LATHROP, D. D.

Hon. EBENEZER HUNT, Esq.

Rev. JOSEPH LYMAN, D. D.

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Rev. SOLOMON WILLIAMS,

WILLIAM BILLINGS, Esq.

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CHARLES PHELPS, Esq.

Rev. RICHARD S. STORRS.

RUGGLES WOODBRIDGE, Esq.

Treasurer.

Rev. ENOCH HALE, Corresponding Secretary.

Rev. PAYSON WILLISTON, Recording Secretary.

Standing Committee of the Trustees.

Rev. JOSEPH LYMAN, D. D.

Rev. SOLOMON WILLIAMS,

WILLIAM BILLINGS, Esq.

CHARLES PHELPS, Esq.

Rev. ENOCH HALE.

EXTRACTS FROM REV. MR. SERGEANT'S JOURNAL.

(Concluded from p. 272.)

On the 16th inst. the Tatepuhqsch, Sachem of Delaware Nation, delivered the following reply :

"GRANDCHILDREN, attend! The Chiefs, Heroes, Young Men, Women, and Children, thank you for your kind visit with such important concern, which you laid before your grandfathers.

"I am glad the great and good Spirit has helped you to renew the ancient covenant of friendship, that has subsisted between my ancestors and yours.

Grandchildren, listen! I also take hold of that friendship and begin to renew it.

"Grandchildren, in your speech you said that you have tried to follow the civilization and Christian religion, and

found it to be good for your nation, and being well acquainted with the dismal situation of your grandfathers, as well as other tribes, and having compassionate feelings towards us induce you to come so far to offer or recommend to us the same, I thank you for this also.

"Grandchildren, I now declare unto you, that we have well considered the matter you propose to us : and I and my chiefs, heroes, young men, women, and children, unanimously agreed to accept and take hold with both hands all what you have recommended to us. Our eyes are now on you."

A large white Belt of Wompom near 4 feet in length delivered, containing 6000 wompom.

Note. The above is copied verbatim from the Indian manuscript.

N. B. The above mentioned Delawares are numerous, and are considered as the head of all the other tribes. The belt and speech recommending civilization and religion will, in due time, be communicated by the Delawares to all the other tribes. The Delaware and one other tribe told our Messengers, that they were now ready to accept a minister and schoolmaster, but they must come recommended by them.

FOREIGN.

Interesting Extracts from the Appendix to the Report of the British and Foreign Bible Society, taken from the CHRISTIAN OBSERVER.

THE first is an extract of a letter from the Rev. Dr. Dalrymple, one of the ministers of Ayr.

"I give you joy, and would take some small share of it myself, that we have lived to the day of a British and Foreign Bible Society. In the 82nd year of my age, and 59th of my ministry, next to both deaf and blind, it is little that I can do in an active way to assist in so glorious a design ; but that little shall not be wanting. This evening I intend to overture our Synod for a Collection, after the good example of the Presbytery of Glasgow, and I hope to succeed." (p. 34.)

Mr. Kiesling, a respectable merchant of Nuremberg, thus writes,

"Your letter afforded me such joy that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself ; and we agreed to appoint a meeting of Christian friends on Ascension-Day, at which we unanimously resolved to unite for the formation of a Bible Society, and by a printed letter, to invite our Christian friends throughout Germany and Switzerland, to assist us in so noble an undertaking.

"When sometimes I am privileged to give away a Bible or New Testament, father and mother, son and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat ; shedding tears of joy, and loudly exclaiming ; 'May God bless you : may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only from Austria, but likewise from Stiria, Carinthia, and Hungary, insomuch that I am afraid to present their petitions." (p. 36.)

The address circulated by the Nuremberg Bible Society throughout Germany closes with the following appeal.

"We confidently hope for the success of our undertaking. If in England, according to the latest accounts, even hard working artisans have contributed their mite towards the support of the Bible Society, can we suppose that less zeal for the good cause will be displayed by our German and Swiss reverers of the sacred writings ?

"The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquillity of the States ; all these, besides many other urgent reasons, loudly call for attention to this important undertaking.

"O ye, who know and revere the Bible, which yet remains the Bible of all religious parties, lend your aid in promoting it: Ye who, on the brink of the grave, can dispose of your property at pleasure, think on the words of the just Judge of the world, *I was hungry and ye gave me meat; I was thirsty, and ye gave me drink.* If the blessing be already so great for him who ministers to the bodily wants of his fellow-creatures, how much greater will it be for those, who, constrained by the love of Christ, provide for satisfying the hungry after the living word of God, and lead thirsty souls to the pure wells of salvation!" (p. 41.)

From the Letter of a Roman Catholic Priest in Swabia we gladly extract a few passages.

"I had the pleasure to learn, from a copy of your letter, addressed by Mr. Tobias Kiesling, of Nuremberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heartfelt joy and gratitude towards that God, 'who is the only Giver of every good & perfect gift;' but I felt also lively emotions of unfeigned love and affection for you, and for all the members of that venerable Bible Society, for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your question, Whether the Bible was still prohibited to the Catholics? Being convinced thereby that you was mindful even of the poor Catholics, I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the least distinction; 'for God is love; and he that dwelleth in love dwelleth in God and God in him.' I felt myself, therefore, constrained to thank you, in the name of all honest and well-disposed Catholics, for these your fraternal sentiments.

"In answer to your question, I observe, properly speaking, the Bible

has never been prohibited to the Catholics. The Council of Trent only states,—*Indiscriminata lectio Sacrae Scripturæ interdicta est.* Well-informed Catholics took this always in that sense only: that not all the books of the Bible *promiscuously*, should be put into the hands of the common people, referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany; but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible: and this prejudice is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommend the reading of the Bible, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened Catholics; and several of my dear brethren in Christ do the same. We are, however, not able to satisfy all the demands for Bibles." (p. 43, 44.)

"I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate, but commend the reading of it.

"I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and indeed I will make some attempts, though I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman Catholics, as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable: —and indeed it would not only be practicable, but desirable in the highest degree." (p. 44.)

"I cannot express, in terms suffi-

ciently strong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear, that our ever-faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the God of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!" (p. 45.)

We add one more extract: it is taken from a letter dated in North Wales, Feb. 22, 1805.

"There are none of our poor people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness in the good cause, surpasses every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many instances, servants have given one third of their wages for the year. In one instance, a poor servant-maid put down one guinea on the plate, being one-third of her wages: that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had with much trouble reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and this was his whole stock, and all the living that he had. Innumerable instances of a similar nature might be mentioned. Great joy prevails universally at the thought that the poor Heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up,

without a petition for the Bible Society and Heathen Nations." (p. 60.)

MISSION TO KARASS.

IN May, 1805, the Edinburgh Missionary Society set apart four young men, viz. John Mitchell, Robert Pinkerton, George Macalpine, and James Galloway, to join the Mission among the Tartars, in the neighbourhood of Mount Caucasus. They sailed immediately for Russia. The two first of these young men were educated at the expense of the Society, and through the kindness of a member, who long resided in Russia, were instructed in the Russian language; which will enable them to pass through the empire without the aid of an interpreter. They have also been taught the art of printing, and have carried with them a printing press, and a font of Arabic types, which is the character used in the place where they expect to reside. Mr. Brunton, the missionary, who has for some time resided at Mount Caucasus, has sent home an Arabic Tract; being an address to a Musselman, on the subject of Religion, intending to expose the absurdities of the Koran, and the wickedness of Mahomet. This tract has been reprinted in London.

Evan. Mag.

THE Religious Tract Society in London, as appears from their annual report, May 9, 1805, since 1799, when the institution was formed, have issued from their *Depositary*, more than *two millions* of tracts. Pleasing accounts of the usefulness of these publications are frequently received.

A clergyman writes thus to the Society; "I have dispersed a few hundreds of your tracts in my chapelry and neighbourhood, during the two last years; and thank God, he has made them a blessing to many.

"When I entered on my ministry here, less than one fourth of the inhabitants attended public worship Sunday mornings; few or none in the afternoon. Now I have often the satisfaction of meeting two-thirds of my neighbours at chapel, morning and afternoon on the Lord's-day. Communicants, for the last two years,

[Dec.

have been double the number they were before ; and an earnest desire to grow in grace, and in the knowledge of our Lord Jesus Christ, is in general manifest in our little village.

" I have reason to conclude, that God has wrought this happy change among us by the means of your tracts, as much as by all my feeble efforts united. *ibid.*

MISSION OF THE UNITED BRETHREN AT LABRADOR.

FROM the forty-first No. of the periodical accounts relating to the Missions of the United Brethren among the heathen, it appears that there has been a pleasing revival of religion among the Esquimaux, in a time of scarcity and distress. During their greatest sufferings they came to church (says the Diary) with friendly and cheerful countenances, and some would say, " If we only feel in our hearts, the presence of our Saviour, who has loved us so much, and died and shed his blood, that our sins might be forgiven, we may well be cheerful and contented, though our outward circumstances are difficult, and we have not much to eat ; for we trust that He will also care for us in that respect, and look to him for help."

" Their whole behaviour during this time of trial, gave us much pleasure and encouragement. There was a general and powerful awakening among them, which first began to be perceived in some women who were baptized last winter.

" One of the above mentioned women being asked, How she was first led to reflections so much more serious than formerly, she replied, That a missionary had been speaking, at a meeting of the Esquimaux, concerning the great pains which the Lord Jesus Christ had endured for our sakes, in soul and body, and his readiness now to accept the worst of sinners, who plead the merits of his blood. " This, " added she, " I had often heard before, but I never felt what I then felt. I thought even for me, a wretched creature, who lived worse than a dog in every kind of abomination, as our Saviour suffered so much, and he will now receive even me, and have mercy upon me ! At the same time, I felt a singular

joy and delight in my soul ; and could not help weeping so much, that I forgot myself, and remained sitting in the church. My heart has ever since been fixed upon our Saviour alone ; and I often weep for Him. Now I know truly what you mean by feeling our Saviour near and precious to the soul, and experiencing his great love for sinners ; and that it is not enough to be baptized, and to enjoy other privileges in the congregation, but that every one ought to be able to say for himself, " My Saviour is *mine* ; he died for my sins, and received even me as his child." This I now feel in my heart, and am both humbled and thankful before him."

JEWS.

FOR three years past, MR. JOSEPH SAMUEL C. F. FREY, a converted Jew from Germany, has been preaching to his brethren, the offspring of Abraham, the gospel of Jesus Christ, in a very interesting and impressive manner. He was in London in September last, where he had two months before established a Saturday evening lecture.

It is contemplated to collect, and form into one Christian church, the converted Jews from different parts of Europe. Information of more than twenty has been already received. If this important measure can be carried into effect, it may be a mean of exciting among the Jews generally, a spirit of inquiry into the truth of Christianity. Such a society would afford also a refuge to those, who, on embracing the religion of Christ, are obliged to forsake father and mother, and earthly substance.

A prayer meeting among a few converted Jews has been established on Friday evening, at Mr. FREY's apartments, where his brethren are invited to converse with him.

Evan. Mag.

A letter from London, of Sept. 16th 1805, to one of the Editors, speaking of Mr. FREY, says, " He is a most interesting preacher. The Jews, however, oppose him most bitterly, so that his life has been frequently in danger. The converts to Christianity, among the Jews, are treated with the greatest barbarity, by their relations."

**MR. KICHERER, THE CELEBRATED
MISSIONARY TO SOUTH AFRICA.**

THIS distinguished servant of God appears to have been prepared in a peculiar manner for missionary labours. At an early period of life, he happened to read Cook's Voyages: his mind was then led to contemplate the miserable condition of the human race sitting in the region and shadow of death. His soul longed for their salvation; and he eagerly desired, if possible, to be instrumental to that end. But he had no conception of any means whereby this could be accomplished, nor did he know there was a missionary in the world. For many years, however, the ardent desire of evangelizing the heathen dwelt on his mind. At length, the Missionary Society was formed; when being one afternoon at the house of a friend, a Dutch minister first informed him that British Christians were devising means to send the gospel to the heathen. It is impossible to express the joy afforded him by this intelligence. From this moment Mr. Kicherer exulted in the hope, that he should one day gratify the dearest wish of his heart, in becoming the messenger of Jesus to the benighted world. Application was soon made to the society, and he was accepted as one of their missionaries.

Relig. Mon.

ON the 30th of May, 1805, the annual general meeting of the Charity Schools in London took place in St. Paul's cathedral. The number of children was upwards of 6000, besides whom 7000 persons were supposed to be present. The spectacle was grand, and highly gratifying to every benevolent mind. A sermon was preached on the occasion by the Bishop of Bristol. *Christian Observ.*

We have learned with real satisfaction, that the venerable Bishop of London has interfered to prevent the continuance of those subscription concerts, which have been performed at the houses of different noblemen, to the disgrace of a Christian country, *on a Sunday*. His Lordship's remonstrances, it is hoped, will be effectual, without the necessity of resorting to legal measures. If not, we are assured that he will be deterred by no considerations of rank and influence from pursuing the path of his duty, by suppressing these outrages on public decency, and bringing delinquents to justice. His Lordship has succeeded in preventing the entertainments at the opera from encroaching, as had been the practice, on the Sunday morning. *ibid.*

Literary Intelligence.

ITALY.

ANOTHER building has been cleared from the ashes which buried the city of Pompeii, in the year of Christ 79. Vases, coins, musical instruments, and several fresco paintings, have been found in good preservation.

At the town of Fiesole, near Florence, a beautiful amphitheatre has been discovered, and the greatest part of it cleared from the rubbish. It is supposed capable of containing at least thirty thousand persons.

MALTA.

A WEEKLY paper, in Italian, has been some time printed at Malta;

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and is actually distributed in the Mediterranean, by the numerous channels of which our naval superiority gives us the command. It is said to be perused with avidity, not only in the Grecian islands, but on the coast of Asia Minor, and in the regencies on the coast of Africa. This is an efficacious means of increasing the importance of our occupation of Malta. The illumination of a free press judiciously directed, may operate powerfully in dissipating the mists of error and deception, which have enveloped the wide horizon of the Mediterranean. The Italian language is the common medium of intercourse round that sea, and this ex-

tensive range is placed completely within our influence, so long as we possess Malta. *Christ. Observ.*

HOLLAND.

THE Tylerian Society has decreed the gold medal to JACOB HAFNER of Amsterdam for his prize essay on the following question: "What has been the influence of missions in diffusing Christianity during the two last centuries; and what may be expected from the Missionary Societies now existing?"

GERMANY.

A NEW Academy of Sciences has been founded at Munich, under the direction of Count RUMFORD, who has been named its President. To this, Sommering, and other men of learning, have been appointed with handsome salaries. A large observatory has been built, and furnished in a very complete manner.

RUSSIA.

MR. ARTHUR YOUNG is arrived at Petersburgh, on a statistical journey through the Russian empire, in which he purposed to employ twelve months. He has been received with the respect due to his pursuits and his character.

From the last report to the minister of public instruction, it appears that the schools throughout the empire amount to 494, the teachers to 1425, and the pupils to 33,484. The maintenance of these seminaries amounts to 1,727,732 roubles of 215, 966l. sterling. These seminaries are exclusive of various civil and military academies, as well as of all female schools. Private individuals emulate the government in their benefactions for the promotion of public instruction. Counsellor Sudienkow has given 40,000 roubles for the erection of schools in Little Russia. The nobility of Podolia have contributed 65,000 roubles to found a military school in that province. A number of similar donations have been made in various parts of the empire.

MR. C. TAYLOR, of London, has published an improved quarto edition of Calmet's dictionary of the Holy Bible. The following is his address to the public:

"The present times are peculiarly distinguished for the necessity of calling the minds of Christians in general, and of the world at large, to the genuine dictates of the standard of truth. We have seen the plainest passages of Holy Writ wrested from their evident import; and passages confessedly difficult, have been triumphantly adduced as demonstrations of folly and imposture; without inquiring whether accurate information might not render them clear and easy. Influenced by these, and by other considerations, of which the public cannot be ignorant, and desirous of vindicating truth, and promoting piety and knowledge, the editors presume to think they could not have rendered a more acceptable service to the interests of religion, than by reprinting a work of established reputation, in which, from the nature and form of it, any article that can be desired may be instantly found in its proper place, satisfactorily explained in a simple and perspicuous manner.

"This work is the production of thirty years professedly devoted to it; it has ever been esteemed a complete library of scripture knowledge. It has been translated into most languages, French, English, German, Dutch, Spanish, &c. Its authority has always stood very high; not a commentator of repute has appeared since the publication of it, who has not either quoted from it, or appealed to it. No library has ever been deemed complete without it: but its usefulness is not confined to the learned, or to the library; it is calculated for the service of all who wish to "give a reason for the hope that is in them," or who wish to understand, *for themselves*, that sacred volume on which they build their faith.

"This celebrated dictionary we have printed in quarto, as a more eligible size than folio; we have accommodated it to English readers, by our mode of publication, by arrangement, &c. and, to render it complete, we have annexed one of the most *entertaining*, as well as *instructive* works, which have issued from the English press; forming an assemblage of the most curious and pertinent extracts from voyages and travels into the east, which illustrate an infinity of scripture peculiarities and incidents, by the same customs, manners, and

ideas, which are maintained in the east at this very time; with Plates, Maps, &c. &c. from the best authorities.

Mr. JOSEPH T. BUCKINGHAM, of Boston, intends publishing, in monthly numbers, (the first appears Jan. 1806) a work called the *POLYANTHOS*.^{*} Its aim is "to please the learned and enlighten the ignorant; to allure the idle from folly, and confirm the timid in virtue." Each number is to contain a biographical

* We think this should be *Polyanthus*. See *Encyclopedia*.

sketch, and a portrait of some distinguished American character. We wish the *POLYANTHUS* may be found among the "prize flowers," possessing the requisite properties for admission into the collections of men of taste, virtue and science.

We are happy to learn that different booksellers in England and Scotland, are publishing the whole works of the following eminent divines, viz. Bishop Hall, Archbishop Leighton, Dr. Watts, Dr. Doddridge, and the late President Edwards. Also the moral and religious works of Sir Matthew Hale.

List of New Publications.

LETTERS from Europe, during a tour through Switzerland and Italy, in the years 1801 and 1802; written by a native of Pennsylvania. In two volumes. Philadelphia. A. Bartram.

Hymns and spiritual songs, for the use of Christians. Seventh edition, revised, corrected, and enlarged; containing, in addition to those heretofore published, a copious selection from the best modern authors, and several original hymns. Baltimore. Samuel Butler and Warner & Hanna.

The flowers of fancy, or poetical wreath; carefully selected from the best authors. Baltimore. J. W. Butler.

The stranger in France; or, a tour from Devonshire to Paris. By John Carr, Esq. Baltimore. G. Hill.

A short account of the life and death of the Rev. John Lee, a Methodist minister, in the United States of America. By Jesse Lee. Baltimore. John West Butler.

A compendious system of geography, as connected with astronomy, and illustrated by the use of the globes, with an appendix. By the Rev. Thomas Ross, A. M. senior minister of the Scotch church in Rotterdam. Edinburgh. 1804. 780 pages 8vo. This is a judicious and valuable work, neatly printed on wove paper, with maps engraved by the first artists, and coloured.

Calmet's Dictionary of the Holy Bible; explaining the names, histo-

ries, &c. of persons, places, and natural productions mentioned in scripture; the antiquities, buildings, coins, habits, laws, customs, and peculiarities of the Jews; and other eastern nations: with chronological tables, calendar, &c. &c. to which are added entirely new illustrations of scripture incidents and expressions, selected from the accounts of the most authentic historians, travellers, &c. containing many incidents and observations extremely interesting, and highly entertaining. Illustrated by numerous plates of views, maps, plans, dresses, &c. This work may be had in sixty-four numbers, at 1s. a number, or in twenty-one parts, on fine paper. C. Taylor. London.

Supplement to Calmet's dictionary of the Holy Bible; containing words, &c. omitted in the dictionary, and further remarks, &c. in continuation of the fragments. C. Taylor. London.

Scripture illustrated by engravings; referring to natural science, customs, manners, &c. of the east, with dissertations, and an expository index of passages in the Bible, which are capable of illustration by the knowledge of nature. In eight parts, price five shillings each. C. Taylor. London.

IN THE PRESS.

Pope's Homer's Iliad, in two vols. fine demy, 18mo. Boston. E. Cotton.

The Sabbath, a poem, an elegant edition. Boston. D. and J. West.

A companion to the holy Bible; being Dr. Wells's historical geography of scripture, revised, corrected and improved; with geographical excursions, intended to ascertain certain facts of importance. Accompanied by maps, plans, views, medals, and other plates suitable to the subject, and illustrative of the religion, and incidental peculiarities of places mentioned in scripture.—Of the maps of this work, some are outlines representing the ancient state of various parts; others are finished, representing the same countries in their modern state.—Many of the plates will be taken from medals of the cities referred to, from whence their deities may be ascertained; which will shew

at the same time what idols the Israelites were seduced to worship, and what opponents the Christian religion had to overthrow at its first promulgation.—Of this work there will be two editions: one on common paper, in shilling numbers, crown octavo, pocket size; published monthly; will be complete in two vols. Another on fine paper, in five shilling parts, demy quarto, each containing three shilling numbers; published every three months; will be complete in one volume.—The second part of this companion will contain the history of the sacred books, the lives of the writers, remarks on their styles of composition, &c. C. Taylor. London.

Obituary.

A Memoir of the Rev. JONAS CLARK, whose death has been already announced.

HE was born at Newton, on the 25th of December, 1730, graduated at the neighbouring University in 1752, and on the fifth of November, 1755, succeeded the aged and venerable HANCOCK, in the pastoral care of the church and congregation in Lexington. Here, through the course of half a century, he approved himself an able and faithful minister of the New-Testament. Receiving the charge of a people, long accustomed to gospel order, he was laudably ambitious to lead them on in the good old paths, trodden by our pious ancestors. He regarded the usages which had prevailed during the ministry of his predecessor, as models for his own. Indeed the mantle of the ascended prophet apparently rested on his successor. The spirit of primitive Christianity displayed through the long life of the former, was exhibited afresh in that of the latter. Mr. CLARK was wholly devoted to the duties of his sacred calling, and by reading, meditation and prayer, became mighty in the scriptures, rightly dividing them, giving to every one their portion in due season, supplying milk for babes, and strong meat for those of full stature; feeding, with equal care, the lambs

as well as the sheep. His public discourses consisted, not of learned discussions on speculative or metaphysical subjects, nor yet of dry lectures on heathen morality; but of the most interesting truths of the gospel, well arranged for the edification of his hearers; and they were delivered, not in a formal, heartless manner, but with uncommon energy and zeal. He also lived in a good measure, as he preached. He was incapable of wishing to be himself exempted from those restrictions and self-denials, which he inculcated upon others. Far from esteeming Christ's yoke to be heavy, he always appeared to bear it with delight.

In his pastoral visits and in the whole of his social intercourse among his people, no minister could be more tender and sympathizing, or take a deeper interest in whatever concerned either their present or future well-being. "He was gentle among them, as a nurse cherisheth her children."

His attachment to them was naturally connected with an high degree of patriotism. In the times preceding the American revolution, he was not behind any of his brethren in giving his influence on the side of his country, in opposition to its oppressors. While the distressed inhabitants of Boston were suffering under

the port bill, sixteen or twenty cords of wood were said to have been sent on one day, to their relief, from Lexington, as a donation from the minister, or from the people through his influence. Whether the British troops became acquainted with this circumstance or not, it is certain, that the first blood which they afterward shed was that of the Lexington people. At the dawn of day, on the 19th of April following, the heart of the pastor was wrung with anguish at the sight of his beloved parishioners, not many rods distant from his door, most cruelly murdered, through the mere insolence and wanton pride of an armed force. During the continuance of the war, which then commenced, the anniversary of this outrage upon humanity was religiously observed by him and his people.

As his circumstances were never affluent, and he had a numerous family of ten children to educate, it was matter of admiration how he found means for his works of charity and for the practice of hospitality to so great an extent. His doors were open to laymen and strangers, as well as to his brethren and to candidates for the ministry. So generally did the latter, allured by his known disposition to encourage them, seek his acquaintance, that he was, of course, during the latter years of his life, very frequently solicited to assist at their ordination. Perhaps there is not another minister in the State, who has so often administered the charge on such occasions.

He continued the performance of parochial duties until within a few weeks of his death. Visiting him after his confinement, the writer of this article was pleased and edified in witnessing the calmness and composure with which he supported the prospect before him, and spoke of his approaching dissolution. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

At Braintree, EBENEZER C. THAYER, aged 30; a respectable physician.

At Amherst, on the 14th inst. the Hon. SIMEON STRONG, one of the Judges of the Supreme Judicial Court of this Commonwealth, in his 70th year.

At Newbury, December 10, the widow SARAH NEWELL, aged 83.

As an affectionate, exemplary mother, as a faithful friend, and, most of all, as a follower of Christ, she deserves the remembrance of her surviving acquaintance. By her fruits she shewed herself a child of God. The pleasing hope, which is entertained of her eternal welfare, is not grounded merely on that fairness of character and that amiable deportment, which gained the esteem of all who knew her; nor on the seriousness of her last days and hours; but a cordial regard to Jesus Christ and the truths of his gospel, which uniformly appeared in her life. She loved the habitation of God's house, and was, even to old age, a pattern of constancy in attending public worship. Her religion conspired with her natural temper to render her cheerful; but her cheerfulness was not levity. She had little confidence in her own piety. The hope she entertained of her final acceptance was commonly a trembling hope. But this did not prevent her joy in God. She often expressed a penitent sense of her sins, of the weakness of her faith, and of her great distance from that perfection, after which her soul aspired. The amiable glory of Christ excited her love. Though she was conscious of total unworthiness, the fulness of his atonement encouraged her hope; while the promise of his Spirit animated her endeavours and prayers. The peculiar discoveries of the gospel gained not only the assent of her understanding, but the tenderest affection of her heart. To the last she was favoured with a remarkable degree of mental vigour, and was enabled, a short time before she expired, to address to her children and grandchildren such pious counsel, as was dictated by the dying scene. They had comfort in her life, and are not without comfort in her death. But praise is not due to mortals. Let us cherish that lovely humility, which she often expressed, and ascribe all her comfort and usefulness here, and all the blessedness we hope she will enjoy hereafter, to THE GRACE OF GOD.

Off Cadiz, October 19, Lord Viscount NELSON, a celebrated British admiral, killed in a battle between a British and a combined French and Spanish fleet, in which the former were victorious.

Poetry.**For the Panoplist.****THE SEASONS.**

"Tis God who bids the tempest blow,
 And robes the earth in fleecy snow ;
 To fields of stone he turns the plains,
 And binds the streams in icy chains.
 The piercing winds his word obey,
 Sweep o'er the earth and heave the sea,
 Cold Boreas roars with vaunting pride,
 While on his wings majestic ride
 The sable clouds, the hardy swains,
 Shivering along the frozen plains,
 To some defence with haste repair,
 To shun the keen, the piercing air :
 There warm their chilly limbs with fire,
 While to their stalls the herds retire.
 Again he bids a milder ray
 Dart from the sun, to cheer the day ;
 He sends a genial warmth around,
 Dissolves the snow, unveils the ground,
 Permits the streams again to flow,
 And bids the grass revive and grow.
 Delightful prospects now are seen,
 The fields are cloth'd with lively green,
 The lofty groves their pomp resume,
 And nature shines in all her bloom.
 He then commands the burning sun
 To pour his heat impetuous down ;
 And ere mid heavens he attains,
 With scorching beams he burns the plains ;
 Flowers, which in morn their bloom display,
 Now veil their bosoms from his ray ;
 The weary swains to shun his fire,
 All bath'd in floods of sweat, retire
 To some cool shade, some safe retreat,
 Which may repel his burning heat.
 The lolling herds to fountains haste,
 The cool, reviving streams to taste ;
 The streams are dry : They droop, they faint,
 They send to heaven a sad complaint ;
 Thence falls in floods the baneful fire,
 The lowing, famish'd herds expire.
 But lest all nature fail and die,
 God sends his mandates from on high ;
 The scene's revers'd ; loud thunders roll,
 And strike with inward fear the soul ;
 The rocking clouds o'erspread the skies,
 And veil the heavens from mortal eyes ;
 The trees before the tempest bend,
 The floods of rain with hail descend,
 Down the steep hills the torrents flow,
 And drench the humble vales below.
 Meanwhile the forked lightnings fly,
 And crinkling dart along the sky ;
 They spread a vivid gleam around,
 And shock the air with deafening sound.

The storms awhile with fury play,
Then leave the sky serene as day;
By thunder clarified, the air
From noxious heats and vapours clear,
Sweet as Arabia's rich perfume,
Or spices that from India come,
Soft breezing o'er surrounding hills,
All nature with new vigour fills.
The earth assumes her verdant hue,
And vegetation springs anew.

Now by alternate rains and shines,
While to its close the year declines,
The various fruits the earth bestows,
Are ripening on the bending boughs,
Or in rich harvests through the land,
Waving, invite the reapers hand;
With shouts of joy the reapers come,
And bear the spoils of Ceres home;
These, they deposit in their store,
And now their tedious toils are o'er.

Let nature join her highest lays,
The great Creator's name to praise;
In all his works his wonders shine,
His works declare his name divine.

HOLEM.

WINTER NIGHT.

[*From the Monthly Anthology.*]

HAIL Winter! sullen monarch! dark with clouds:
Throned on black wastes, and fierce and cold with storms;
Welcome thy blasting cold and treasured snow!
Thy raving, rending winds do but compose
My soul; and midst thy gloom, my heart
Smiles like the opening spring. Thy long drear nights,
Winter, I hail. The cold receding sun
I love to follow to the cloudy west,
And see thy twilight deepen into gloom
Of thickest darkness. Round my cheering fire,
How I enjoy the glistening eye, and smile,
And burning cheek, and prattle innocent,
Of my dear little ones; and when *they* sink
With heavy eyes into the arms of sleep,
Peaceful, and smiling still, and breathing soft;
How pleasant glide the hours in converse pure
With her whom first I lov'd; who long has crown'd
My joys, and soothed me with her gentle voice,
Under a load of sorrows; who has felt
The power of truth divine; and from whose lips
I catch the peace and love of saints in heaven.
Vain world! We envy not your joys. We hear
Your rattling chariot wheels, and weep for you;
We weep that souls immortal can find joy
In forcing laughter, dissipating thought,
In the loose stage, the frisking dance, the pomp,
And forms and ornaments of polish'd life,
In heartless hypocritic show of love,
In giddy nonsense, in contempt of truth,
Which elevates the soul, and swells the heart
With hope of holy bliss. We mourn your waste
Of mind, of strength, of wealth. Think, thoughtless world,

How many fatherless and widows pine
 In want ; how many shiver in the storm.
 Over a dying flame, how many cower
 In some poor hovel, pressing to their breasts
 Their little ones, to save them from the cold.
 Oh think, what aching hearts ye might relieve !
 What brooding sorrows ye might cheer ! What tears
 Of friendless, naked, moaning poverty
 Ye might wipe off with lenient sympathy.
 Oh Winter, I can bear thy howling storms.
 Rise but a few more suns, and all thy blasts
 Will soften. Yon waste fields will smile in green ;
 The branches swell with infant buds ; the groves
 Resound with nature's melody. But **MAN**,
MY KIN, lies desolate. A wintry blast
 Has chilled his heart, frozen the circling blood
 Of sympathy, and blighted the sweet fruits
 Of love. How bleak and waste ! In vain the Sun
 Of Righteousness sheds bright and healing beams.
 In vain does **HE**, who died on Calvary,
 Extend his hands, bleeding with wounds of love.
MAN still is cold and wintry ; still is hard,
 And melts not into mercy.—This vain world
 Is colder than the northern skies. But **FAITH**
 Looks o'er the icy mountains, looks beyond
 The wintry clouds, and sees unfading bloom
 Of paradise, sees peaceful streams of joy,
 And warm effulgence of the God of Love.
 And hark ! a gentle voice now calls, ““ Arise
 And come away. The winter’s past and gone,
 The flowers appear ; the birds with transport hail
 The spring. The turtle’s plaintive voice is heard ;
 The fig-tree bends with figs. The fragrant vine
 Presents the tender grape. Arise and see
 Millennial happiness, the reign of peace and love.””

* *Canticles ii. 10.*

TO CORRESPONDENTS.

H, on *Secrets revealed to those who fear the Lord*, is received, and on file for our next number.

The apology of **FIDELIS** was unnecessary. His communication is very acceptable, and will be read with interest. We shall hope to hear again from this unknown and judicious correspondent.

C. Y. A. will accept our cordial thanks for his luminous remarks on several interesting subjects. The lucubrations of this original and instructive writer will be very acceptable to the editors, and we presume to the readers of the Panoplist. We are happy to find him a favourite of the muses. He will particularly oblige us by contributions to our poetic department.

The subject of P’s communication is very important, and requires to be managed with a skilful and delicate hand. The piece before us contains good matter ; but it will be necessary to give it a new dress before it can appear with advantage before the public eye.

Our readers shall be gratified with Z, in continuation, on *Experimental Religion*, in the next number.

PHILO’s concluding No. on the *Deluge* ; further remarks on *Demons*, by **BETA** ; and **EUSEBIUS**, on the importance of preparation for death, are received and on file for future publication.

As a large proportion of our readers do not understand the dead languages, a lover of sacred poesy will excuse our declining his request, unless he will accompany the Latin text with an English translation.